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THE GOSPEL ACCORDING TO ST. MATTHEW

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THE WESTMINSTER NEW TESTAMENT

GENERAL EDITOR

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PRINCIPAL OF NEW COLLEGE, LONDON

THE GOSPEL ACCORDING TO ST. MATTHEW

WITH INTRODUCTION AND NOTES

BY THE REV. DAVID SMITH, M.A., D.D.

AUTHOR OF

"THE DAYS OF HIS FLESH" "THE PILGRIM'S HOSPICE" ETC.

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1908

MOTTO PREFIXED TO THE GOSPEL BY ST. THOMAS AQUINAS

"Upon the high mountain get thee up, thou that preachest the Gospel to Sion: lift up thy voice in strength, thou that preachest the Gospel to Jerusalem; lift it up, be not afraid; say to the cities of Judah: Behold, your God; behold, the Lord God will come in strength, and his arm will rule: behold, his reward is with him."—Isa. xl. 9, 10, Vulg.

PREFACE BY THE GENERAL EDITOR

Having carefully selected the editors of the ten volumes of which the Westminster New Testament will consist, and having fully explained to them the purpose of the series, the General Editor is leaving them the greatest possible liberty; and the editor of each volume is alone responsible for the opinions expressed in it. It is hoped that thus any lack of uniformity will be amply compensated for by the varied interest which the free expression of his own individuality by each editor will impart to the series. While the standpoint adopted is that of modern critical scholarship, only the generally accepted results, and not the vagaries of individual critics, are being presented, and in such a fashion as to avoid unnecessarily giving any offence or causing any difficulty to the reverent Bible student. As the series is intended especially for teachers, lay preachers, and others engaged in Christian work, their needs are being kept particularly in view, and the Commentary aims at being as practically useful as possible. A new arrangement in printing the text and the notes has been adopted, which it is believed will be found an improvement.

A. E. GARVIE.

New College, London.

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THE
WESTMINSTER NEW TESTAMENT

THE GOSPEL ACCORDING TO ST. MATTHEW

INTRODUCTION.

The First Gospel, pronounced by Renan "the most important book of Christendom—the most important book which has ever been written," enjoys, like the Fourth, the distinction of being reputedly the work of an Apostle. It has gone from the earliest days under the name of Matthew, the tax-gatherer of Capernaum who was called by the Master from his seat in the custom-house, and signalised his conversion by a banquet in his house, bidding to it not only Jesus and His disciples but his own former associates, that he might confess to the latter his new allegiance (Matt. ix. 9–13 = Mark ii. 13–17 = Luke v. 27–32). His name had been Levi (Mark, Luke), but, according to the custom of the day, when he became a new man, he got, like Simon and Saul of Tarsus, a new name, Matthew, "the Gift of Jehovah" (cf. Greek *Theodore*). His training had made him "a ready writer" and fitted him for the

sacred office of an Evangelist. Little is certainly known of his subsequent career. It has been taken as an evidence of his humility and his disposition to make himself of no reputation that the Lord might be glorified, that, whereas in the story of his call St. Mark and St. Luke call him by his old name Levi, concealing the identity of their comrade, he calls himself by his new name Matthew, publishing his shameful past and magnifying the grace of Jesus; and that in the lists of the Apostles he alone adds "the tax-gatherer" to his name, with the same end in view (Matt. x. 3; cf. Mark iii. 18; Luke vi. 15). Tradition says that he lived ascetically on "seeds and nuts and berries without flesh"—a not unnatural revulsion from his former license; and that he preached in Ethiopia, Macedonia, and other countries of Asia.

It raises a difficult problem that there is an ancient and steadfast tradition that Matthew wrote his Gospel in Hebrew, *i.e.* Aramaic. "Matthew," says Papias, the Bishop of Hierapolis, a hearer of John and a companion of Polycarp (c. A.D. 70–140), "composed *The Sayings* in the Hebrew dialect, and every one interpreted them as he was able." "Matthew," says Irenæus (c. A.D. 120–190), a disciple of Polycarp and Bishop of Lyons, "published among the Hebrews in their own dialect a written Gospel, while Peter and Paul were preaching the Gospel at Rome and founding the Church." "Matthew," says the ecclesiastical chronicler Eusebius of Cæsarea (c. A.D. 265–340), "having formerly preached to Hebrews, when he was about to go to others also, committed his version of the Gospel to writing in his native tongue, and by the writing supplied the lack of his presence to

those from whom he was being sent." And St. Jerome says that, when Pantænus of Alexandria visited India (c. A.D. 190), he found that the Apostle Bartholomew had been there before him, and had "preached the Advent of the Lord Jesus according to Matthew's Gospel, which, written in Hebrew letters, he brought back with him on his return to Alexandria."

What is the relation between Matthew's Hebrew *Sayings of Jesus* and our Greek *Gospel according to St. Matthew*? St. Jerome simply assumes that the latter is a translation of the former, adding: "Who it was that translated it is not sufficiently certain." This, however, can hardly be. (1) Our Matthew is, says Barth, appealing to the "Greek word-plays" (*Wortspiele*) in vi. 16, xxi. 41, xxiv. 30, "a Greek book and no translation." (2) Matthew's Hebrew book was a collection of *sayings* of Jesus, and though the word (*logia*, sometimes rendered "oracles") may admit also of narrative, the narrative would be a mere setting for the sayings and not a history such as we find in our Gospel.

The general opinion nowadays is that our First Gospel is the work of an unknown compiler, and that he employed two main "sources," one being the *Sayings* of Matthew and the other our *Gospel according to St. Mark*. These sources were employed also by St. Luke, the latest of the three Evangelists. This would account satisfactorily enough for the remarkable similarity of the three narratives, which not merely relate the same incidents but relate them in the same language, often word for word, insomuch that they can be exhibited synoptically in parallel

columns. Hence they are called the Synoptic Gospels.

It is not only, however, their similarity that requires explanation. Their dissimilarity is equally remarkable. Actual discrepancy in matters of fact need not invalidate the theory. *E.g.*, when Mark (v. 2) and Luke (viii. 27) give one demoniac and Matthew (viii. 28) two, it might be supposed that Luke followed the "source" and Matthew corrected it from independent knowledge. The difficulty lies in merely verbal variation. Consider, *e.g.*, these parallels (literally translated):—

Matt. ix. 4–6.	Mark ii. 8–10.	Luke v. 22–24.
And Jesus, knowing their thoughts, said: "Wherefore are ye thinking evil things in your hearts? For which is easier—to say, 'Thy sins are forgiven,' or to say, 'Rise and walk'? But, that ye may know that authority hath the Son of man upon the earth to forgive sins" — then he telleth the paralytic: "Rise, lift thy couch and away to thy house."	And immediately Jesus, aware in his spirit that thus they are reasoning in themselves, telleth them: "Why are ye reasoning these things in your hearts? Which is easier — to say to the paralytic, 'Thy sins are forgiven,' or to say, 'Raise thee and lift thy mat and walk'? But, that ye may know that authority hath the Son of man to forgive sins upon the earth"—he telleth the paralytic: "I tell thee, rise, lift thy mat and away to thy house."	But Jesus, aware of their reasonings, answered and said unto them: "Why are ye reasoning in your hearts? Which is easier—to say, 'Thy sins have been forgiven thee,' or to say, 'Rise and walk'? But, that ye may know that the Son of man authority hath upon the earth to forgive sins"—he said to the paralysed—"I tell thee, rise and, having lifted thy couchlet, go to thy house."

It is surely inconceivable that, if Matthew and Luke simply reproduced what they found in Mark, they should, on the one hand, have introduced those purely verbal and quite meaningless modifications, and, on the other, have retained that clumsy and ungrammatical parenthesis. This is everywhere the condition of the triple narrative, and it seems to rule out both the ancient theory of Mutual Use (*Benützungshypothese*) and the modern one of Common Sources (*Quellenhypothese*).

There remains the theory of Oral Tradition, and this at least may be claimed for it, that, though it may not explain everything, it accords with the usage of the primitive Church and gives a satisfactory account of the main facts of the problem.[1] The Tradition of the Lord's life and work and teaching emanated from the apostles, and was committed not to writing but to memory, like the Jewish "Tradition of the Elders," and was orally disseminated by the Catechists. Such was the Jewish method, and the prevailing expectation of the Lord's immediate Return would make a permanent record seem at the outset quite unnecessary. When at length the need was recognised, it was in the Oral Tradition that the Evangelists found their material. Each took the Tradition as it circulated in his locality and reduced it to writing, selecting and arranging in accordance with his design of presenting Jesus. This accounts at once for the similarity and for the dissimilarity of the triple narrative. The Apostolic Tradition is their common basis, and their verbal and insignificant variations are precisely such as were

[1] See what I have written in *The Days of His Flesh*, Introduction.

inevitable in the process of oral transmission. On this view of their origin it matters comparatively little when our Gospels were written. They are not independent works but reproductions of the Apostolic Tradition, and the guarantee of their faithfulness is the marvellous and, to the modern mind, almost incredible faculty of remembrance which the oral method is known to have developed in its practitioners. "The criticism of the Gospels," says Barth,[1] "has directly shown us that in these there lie before us, not aggregates of arbitrary and late legend-formation, but almost universally ancient, reliable information from eye-witnesses of the life of Jesus."

But how did our Gospel come to be associated with St. Matthew? It should be observed that it nowhere either expressly or implicitly claims him for its author, and the traditional title "according to Matthew" does not necessarily imply authorship. The facts would be adequately met by the supposition that the Evangelist was a disciple of the Apostle. It would be nothing strange that he should have ascribed his book to his master. That was the ancient custom. In his *Life of Pythagoras*, Iamblichus says it was the praiseworthy custom of the later Pythagoreans to ascribe their writings to their master, and there were very few of them who were recognised as the authors of their own works or enjoyed the credit of their own discoveries. It was a generous way of acknowledging the debt which they owed to the great founder of their school. His teaching was the fountain of theirs. Thus the Evangelist was content to be made of

[1] *Die Hauptprobleme des Lebens Jesu*, S. 30.

no reputation and let his work be ascribed to his master who had taught him all he knew. He did not either translate Matthew's *Sayings* or mechanically borrow from it as a "source"; yet he owed much to it. He caught its spirit and imitated its design. He made it his special aim to record the *teaching* of Jesus.

This aim appears strikingly in two instances: 1. He is accustomed to abbreviate narratives. Cf. viii. 5–13 with Luke vii. 2–10; ix. 2 with Mark ii. 3–4 = Luke v. 18–19; ix. 18–19, 23–26 with Mark v. 21–24, 35–43 = Luke viii. 40–42, 49–56; Matt. xxi. 18–22 with Mark xi. 12–14, 20–25. The narrative is for his purpose a mere setting for what Jesus said, and he deliberately abridges it.

2. The "Sermon on the Mount" (v.–vii.) is in reality a collection of discourses delivered on various occasions, and the Evangelist has woven them into a single discourse and set it at the beginning of his Gospel, in order to illustrate at the outset the manner of the Lord's teaching. This is the analysis of it:—

(1) v. 1–16, 39–42, 44–48, vii. 1–6, 12, 15–27 is the Ordination Address to the Twelve. Cf. Luke vi. 20–38, 41–49, xi. 33.

(2) vi. 9–15, vii. 7–11 is the Lesson on Prayer. Cf. Luke xi. 1–18.

(3) vii. 13–14 (viii. 11–12) is the Lord's answer to the question "Are there few that be saved?" Cf. Luke xiii. 23–30.

(4) vi. 19–34 is the Discourse on Worldly-mindedness. Cf. Luke xii. 13–24. And what of the remainder (v. 17–38, 43, vi. 1–8, 16–18)? The observation at the close of the Sermon (vii. 28–29) is identical with that of St. Mark (i. 22) and St.

Luke (iv. 32) on the impression made by the discourse in the synagogue of Capernaum, and it is a reasonable inference that this section of the Sermon is a report of that discourse. It is characteristic that our Evangelist has recorded the teaching and the others the incident. And it is an evidence of his faithfulness to the letter of the Oral Tradition that, heedless of the inconsistency, he has preserved its preface to the Ordination Address (v. 1b–2) and its comment on the discourse at Capernaum (vii. 28), making the audience of the Sermon first the disciples, then the multitude.

St. Matthew composed his *Sayings* on his departure from Jerusalem, and there is an ancient tradition that he and the rest of the apostles remained in Jerusalem for twelve years after the Crucifixion. Therefore if, as seems certain, Jesus was crucified in A.D. 29, *The Sayings* appeared in A.D. 41. The date of our Gospel is disputed. It is probably immediately after the fall of Jerusalem in A.D. 70. It can hardly be prior thereto, since a little time was required for the incorporation of the warning oracle with the Evangelic Tradition (see n. on xxiv. 15–22). Neither can it be long subsequent, since (1) the Second Advent is placed "immediately after" the disaster (xxiv. 29); (2) there is no "touching up" of predictions, as in Luke, in the light of the events (cf. xxiv. 15 with Luke xxi. 20, xix. 43). The Gospel was written amid the "Sturm und Drang" of the nation's desolation, and it was a message for the time. The Evangelist was a Jewish Christian, but not, as the Tübingen school supposed, an anti-Pauline Judaiser. "It is true," says Keim, "that the

author was a Jewish Christian, who attached some degree of importance to his Law and his nation; but the positive attitude of Jesus towards these things, as it is described by him, is thoroughly saturated with a liberalism that is not Judaistic, and the malicious sarcasms, said to have been directed against Paul,[1] are mere fables." On the eve of the disaster the Christians in Jerusalem had retreated to Pella in Peræa (cf. n. on xxiv. 15–22), and the Evangelist may have been one of the refugees who watched the progress of the tragedy from their haven of security. He seized the opportunity of appealing on behalf of Christianity to his distressed countrymen—not the Palæstinians merely, else he would naturally, like Matthew, have written in Hebrew, and at all events would not have needed to interpret Hebrew expressions (i. 23, xxvii. 33), but all the widely scattered citizens of the sacred commonwealth.

His hope was that in the day of their calamity they would "look upon Him whom they had pierced, and mourn for Him," and at length recognise Him as the King and Saviour of Israel. And this is the aim of his book—to commend Jesus as the Messiah and win them to faith.

1. The Messiah was to be the Son of David, and the Evangelist begins with a genealogy of Jesus, tracing His descent from the great King, and, further back still, from Abraham the father of the faithful, and proving Him thus the Heir of the Covenant and the Fulfiller of the Promise.

2. He loved to point out how each incident of

[1] *E.g.* vii. 23 (where Paul and his party are supposed to be the "workers of iniquity," literally "lawlessness"), xiii. 25, xv. 26.

the Lord's life and ministry was a fulfilment of prophecy—a conclusive argument to Jewish minds (cf. Luke xxiv. 27; Acts xvii. 3, xxviii. 23).[1] His method of quotation is remarkable. The quotations which he makes in common with Mark and Luke, *i.e.* which he found in the Oral Tradition, are from the Greek version of the Septuagint, while those which he introduces on his own account with the formula "that it might be fulfilled that was spoken by the Lord through the prophet," are mostly fresh renderings from the Hebrew text. Cf. i. 22–23, ii. 5–6, 17–18, iv. 14–15, viii. 17, xii. 17–18, xiii. 35, xxvii. 9–10. Sometimes his quotations, though hardly exegetical, are exquisitely felicitous, betraying a devout and poetic fancy. *E.g.*, ii. 18, viii. 17.

3. He is careful to point out, or rather to preserve, sayings which show, that Jesus was no rude destroyer of the ancient order of faith and worship. He had "come not to destroy but to fulfil," and required not a less but a greater righteousness (v. 17–20, cf. xviii. 25–27). Therefore, if they accepted Christianity, the Jews would abandon nothing of their sacred heritage.

4. On the contrary, by rejecting Jesus they were forfeiting their birthright. The calamity which had overtaken them was a direct judgment upon their unbelief, and He had forewarned them of it (cf. xxi. 41). This is the Evangelist's appeal to his afflicted countrymen: Jesus was attested the Messiah; they were suffering for their rejection of Him; and they could be saved only by ceasing

[1] Cf. Strauss, *Leb. Jes.* III. iv. 140: "To comprehend with the Jews of that time meant nothing else than to derive from the Holy Scriptures."

from their unbelief and according to Him their tardy recognition.

None of the Evangelists furnishes a complete record of our Lord's ministry. And there is an obvious and striking omission in the Synoptic Tradition. It tells of His abundant labours in Galilee, but, so far as it goes, there is no evidence that He so much as visited Jerusalem until He went thither to keep the Feast of the Passover and to die, the true Paschal Lamb. It is incredible that this should be a complete representation. Jerusalem was the sacred capital, the centre of the nation's life; and it were inexplicable had the Messiah never gone thither and published His claims. There are indeed hints of a Jerusalem ministry in the Synoptics, *e.g.* "How often would I have gathered" (Matt. xxiii. 7–9 = Luke xiii. 34–35), which implies repeated appeals to the obdurate city.

St. John supplies what is lacking. He shows us that, though Galilee was the headquarters of our Lord's activity, He paid periodic visits to Jerusalem and prosecuted there an important ministry. And there is a trustworthy tradition that it was mainly for the supplying of this defect in the narratives of his predecessors that he took up his pen. "John, they say, had used all the time an unwritten message and finally proceeded to write it for the following reason: The three previously written Gospels had already been published to the world and come into his hands, and, they say, he attested their truth and accepted them, but there was lacking in their composition only the narrative of the first doings of the Christ at the beginning of His preaching. . . . Accordingly,

it is said, the Apostle John by request put into his Gospel the time which the former Evangelists had passed over in silence and the things which the Saviour had done in the course thereof." [1]

And this is a most credible account. St. John does not give a complete narrative of the ministry of our Lord. He recounts with great fulness and precision what they have omitted, and wherever he repeats what they have already recorded, it is to supplement or elucidate their narratives. And thus it comes to pass that, if we would have a complete narrative, we must combine the four Gospels after the manner of Tatian (second century) in his *Diatessaron*. What we have is, as it were, the fragments of a broken statue, and we must arrange them and fit them together piece to piece.

It is a difficult and puzzling task. The general outline is easily recognisable, but the position of many of the fragments is uncertain, and some are missing. It must therefore be understood that the following reconstruction is at not a few points tentative and conjectural.

I. PRELIMINARY NARRATIVES.

The Prologue: Jesus the Eternal Word (Logos) manifest in flesh (John i. 1–18). The Genealogy of Jesus (Matt. i. 1–17; Luke iii. 23–38). The Birth of His kinsman and forerunner, John the Baptist (Luke i. 5–25, 57–80). The Annunciation to Mary (Luke i. 26–56) and the reassurance of Joseph (Matt. i. 18–25). The Birth of Jesus and

[1] Eusebius, *Hist. Eccles.* iii. 24.

attendant incidents (Luke ii. 1–39; Matt. ii.). His Childhood (Luke ii. 40–52).

II. THE MESSIAH'S CALL AND HIS MANIFESTATION.

The Preaching of John the Baptist at Bethany beyond Jordan (Matt. iii. 1–10 = Mark i. 1–6 = Luke iii. 1–14; cf. John i. 28 R.V.). His Announcement of the Coming One (Matt. iii. 11–12 = Mark i. 7–18 = Luke iii. 15–18). The Baptism of Jesus (Matt. iii. 13–17 = Mark i. 9–11 = Luke iii. 21–22). His Temptation (Matt. iv. 1–11; Luke iv. 1–13 = Mark i. 12–13). The Messiah's Manifestation unto Israel (John i. 19–51). His first miracle (John ii. 1–12).

III. THE FIRST YEAR OF OUR LORD'S MINISTRY.

The Passover, April A.D. 26: the Clearing of the Temple-court (John ii. 13–22 = Matt. xxi. 12–13 = Mark xi. 15–17 = Luke xix. 45–46);[1] interview with Nicodemus (John iii. 1–21); the fame of Jesus and the self-abnegation of John (John iii. 22–36).

The arrest of John (Matt. xiv. 3–5 = Mark vi. 17–20 = Luke iii. 19–20). Jesus leaves Judæa for Galilee (Matt. iv. 12 = Mark i. 14 = Luke iv. 14 = John iv. 1–3). His journey through Samaria; Jacob's Well and Sychar (John iv. 4–42). His arrival in Galilee and the healing of the courtier's son (John iv. 43–54). His settlement at Capernaum and announcement of the Kingdom of Heaven (Matt. iv. 13–17 = Luke iv. 31 = Mark i. 14–15).

His choice of the men who should be with Him

[1] On the position of this incident see Commentary.

(Matt. iv. 18–22 = Mark i. 16–20 = Luke v. 1–11; Matt. viii. 19–22 = Luke ix. 57–62).

In the Synagogue of Capernaum (Mark i. 21 = Luke iv. 31); the Sermon (Matt. v. 17–30 (Luke xii. 58–59), 33–37, vi. 1–8, 16–18, vii. 28–29); healing of a demoniac (Mark i. 22–28 = Luke iv. 32–37). The healing of Simon Peter's mother-in-law, and of others at the close of the Sabbath (Matt. viii. 14–17 = Mark i. 29–34 = Luke iv. 38–41).

A mission through Galilee (Mark i. 35–39 = Luke iv. 42–44; Matt. iv. 23–25); healing of a leper (Matt. viii. 2–4 = Mark i. 40–45 = Luke v. 12–16).

Return to Capernaum, healing of centurion's slave (Matt. viii. 5–13 = Luke vii. 1–10); healing of a paralytic (Matt. ix. 1–8; Mark ii. 1–12; Luke v. 17–26). The conversion of Levi the tax-gatherer (Matthew) and the question of fasting (Matt. ix. 9–17 = Mark ii. 13–22 = Luke v. 27–39). The Sabbath question: plucking the ears of corn and the healing of a withered hand (Matt. xii. 1–14 = Mark ii. 23–iii. 6 = Luke vi. 1–11).

IV. THE SECOND YEAR OF HIS MINISTRY.

Visit to Jerusalem at a feast, probably the Passover: healing of a paralytic at Bethesda on the Sabbath, and controversy with the Rulers (John v.).

Back in Galilee, enthusiastic multitudes (Mark iii. 7–12). Retreat to the mountain: Ordination of the Twelve Apostles (Mark iii. 13–19a = Luke vi. 12–16[1] = Matt. v. 1, x. 2–4). The Ordination

[1] Luke vi. 17–19 is an editorial conflation of Matt. viii. 1 and Mark iii. 7–12, interrupting and confusing the narrative.

Address (Luke vi. 20–38, 41–49, xi. 33 = Matt. v. 2–16, 39b–42, 44–48 ; vii. 1–6, 12, 15–27). A lesson in prayer (Luke xi. 1–13 = Matt. vi. 9–15, vii. 7–11 = Mark xi. 25).

Return to Capernaum (Mark iii. 19a–20 = Matt. viii. 1): the Pharisees' charge of alliance with Satan and His counter-charge of blasphemy against the Spirit (Mark iii. 22–30 = Matt. xii. 22–37 (ix. 32–34) = Luke xi. 14–15, 17–26) ; request for a sign (Matt. xii. 38–45 = Luke xi. 16, 29–36, 24–26 ; a woman's acclamation (Luke xi. 27–28) ; attempt of His kinsfolk to arrest Him as mad and His repudiation of carnal kinship (Mark iii. 21, 31–35 = Matt. xii. 46–50 = Luke viii. 19–21).

Parabolic teaching (Matt. xiii. 1–52 = Mark iv. 1–34 = Luke viii. 4–18). Retreat across the Lake ; stilling the tempest, the Gerasene demoniac (Matt. viii. 18, 23–ix. 1 = Mark iv. 35–v. 20 = Luke viii. 22–39).

Back in Capernaum : Jaïrus' daughter and the woman with an issue of blood (Matt. ix. 18–26 = Mark v. 21–43 = Luke viii. 40–56) ; two blind men (Matt. ix. 27–31).

The sinful woman in the house of Simon the Pharisee (Luke vii. 36–50). Another mission through Galilee (Luke viii. 1–3 = Matt. ix. 35 = Mark vi. 6b) : at Nazareth (Matt. xiii. 54–58 = Mark vi. 1–6a = Luke iv. 16–30) ; Commission of the Apostles (Matt. ix. 36–x. 16, 24–xi. 1 = Mark vi. 7–13 = Luke ix. 1–5, x. 1–12, vi. 40, xii. 2–9, 51–53, xvii. 33, ix. 6) ; raising of widow's son at Nain (Luke vii. 11–17) ; deputation from John the Baptist (xi. 2–19 = Luke vii. 18–35) ; his execution (Matt. xiv. 6–12 = Mark vi. 21–29) ; Herod Antipas' agitation about

Jesus (Matt. xiv. 1–2 = Mark vi. 14–16 = Luke ix. 7–9).

Another retreat across the Lake: feeding the five thousand (Matt. xiv. 13–21 = Mark vi. 30–44 = Luke ix. 10–17 = John vi. 1–14); walking on the water (Matt. xiv. 22–33 = Mark vi. 45–52 = John vi. 15–21); welcome back to Capernaum (Matt. xiv. 34–36 = Mark vi. 53–56); discourse in the Synagogue and widespread alienation (John vi. 22–vii. 1); offence of eating with unwashed hands (Matt. xv. 1–20 = (Luke vi. 39) = Mark vii. 1–23).

V. THE THIRD YEAR OF HIS MINISTRY.

Retreat into Phœnicia: the Syrophœnicia woman (Matt. xv. 21–28 = Mark vii. 24–30).

Return by way of Tyre and Sidon to east of the Lake of Galilee (Mark vii. 31–37 = Matt. xv. 29–31); feeding of the four thousand (Matt. xv. 32–38 = Mark viii. 1–9); request for a sign from Heaven (Matt. xv. 39–xvi. 12 = Mark viii. 10–21); healing of a blind man at Bethsaida (Mark viii. 22–26).

Retreat to Cæsarea Philippi: the Great Confession (Matt. xvi. 13–19 = Mark viii. 27–29 = Luke ix. 18–20); first distinct intimation of Passion and Resurrection (Matt. xvi. 20–28 = Mark viii. 30–ix. 1 = Luke ix. 21–27); the Transfiguration (Matt. xvii. 1–13 = Mark ix. 2–13 = Luke ix. 28–36); healing of lunatic boy (Matt. xvii. 14–21 = Mark ix. 14–29 = Luke ix. 37–43); second intimation of the Passion (Matt. xvii. 22–23 = Mark ix. 30–32 = Luke ix. 43–45).

Back in Capernaum: the shekel in the fish's mouth (Matt. xvii. 24–27); teaching in the house

[1] John vi. 4 determines the date approximately.

(Matt. xviii = Mark ix. 33–50 = Luke ix. 46–50, xvii. 1–4).

Lingering in Galilee: Appointment and commission of the Seventy (Luke x. 1); mournful retrospect (Matt. xi. 20–24 = Luke x. 13–15); the division of the inheritance, parable of the Rich Fool, discourse on worldly-mindedness (Luke xii. 13–34 = Matt. vi. 19–34); Pilate's massacre of Galileans (Luke xiii. 1–9); healing of a woman on the Sabbath (Luke xiii. 10–17).

The last journey to Jerusalem: Advice of His brethren (John vii. 2–10); "Are there few that be saved?" (Luke xiii. 22–30 = Matt. vii. 13–14, viii. 11–12); Pharisees warn Him of Herod's hostility (Luke xiii. 31–33); a Sabbath entertainment in a Pharisee's house and the Lord's table-talk, the terms of discipleship, the offence of befriending sinners and His defence (Luke xiv.–xv.; Matt. xviii. 12–13); parables of the Shrewd Factor and the Rich Man and Lazarus (Luke xvi. 1–12, 14–15, 19–31); the ten lepers and mocking Pharisees (Luke xvii. 11–21); parables of the Unrighteous Judge and the Pharisee and the Tax-gatherer (Luke xviii. 1–14); rejection by the Samaritans (Luke ix. 51–56); return of the Seventy (Luke x. 17–20); a lawyer's captious question (Luke x. 25–37); in the house of Martha and Mary (Luke x. 38–42).

Ministry in Jerusalem from the Feast of Tabernacles in October until the Feast of Dedication in December (John vii. 11–38; Matt. xi. 28–30; John vii. 39–52, viii. 12–x. 39; Matt. xxiii. 37–39 = Luke xiii. 34–35; Matt. xi. 25–27 = Luke x. 21–22).

Retreat to Bethany beyond Jordan (John x. 40–42 = Matt. xix. 1b–2 = Mark x. 1); question

about divorce, "Suffer the children," the rich young ruler, parable of the Labourers in the Vineyard (Matt. xix. 3–xx. 16 = Mark x. 2–31 = Luke xviii. 15–30, xvii. 7–10).

The raising of Lazarus and retreat to Ephraim (John xi. 1–54).

Going up to the Passover (John xi. 54–57); third intimation of the Passion (Matt. xx. 17–19 = Mark x. 32–34 = Luke xviii. 31–34); ambition of Salome and her sons (Matt. xx. 20–28 = Mark x. 35–45 = Luke xxii. 25–26); blind Bartimæus (Matt. xx. 29–34 = Mark x. 46–52 = Luke xviii. 35–43); lodging with Zacchæus and parable of the Pounds (Luke xix. 1–28); banquet at Bethany (Matt. xxvi. 6–13 = Mark xiv. 3–9 = John xii. 1–11).

VI. THE PASSION WEEK.

The Entry into Jerusalem (John xii. 12–19 = Matt. xxi. 1–11 = Mark xi. 1–11 = Luke xix. 29–44); the widow's offering (Mark xii. 41–44 = Luke xxi. 1–4); the cursing of the fig-tree (Mark xi. 12–14 = Matt. xxi. 18–19); ministry in the Temple (Matt. xxi. 12a, 14–17 = Mark xi. 15a, 18–19 = Luke xix. 47–48, xxi. 37–38; John vii. 53–viii. 2); withering of the fig-tree (Mark xi. 20–25 = Matt. xxi. 20–22).

Encounters with the Rulers: (1) They challenge His authority (Matt. xxi. 23–27 = Mark xi. 27–33 = Luke xx. 1–8); parables of the Two Sons (Matt. xxi. 28–32), the Vine-dressers (Matt. xxi. 33-46 = Mark xii. 1–12 = Luke xx. 9–19), the royal feast (Matt. xxii. 1–14); (2) the case of an adulteress (John viii. 3–11); (3) the question of tribute (Matt. xxii. 15–22 = Mark xii. 13–17 = Luke xx. 20–26); (4) the question of the Resurrection (Matt. xxii.

23–33 = Mark xii. 18–27 = Luke xx. 27–40); (5) the chief commandment (Matt. xxii. 34–40 = Mark xii. 28–34); (6) David's Son and David's Lord (Matt. xxii. 41–46 = Mark xii. 35–37 = Luke xx. 41–44). The Great Indictment (Matt. xxiii. 1–7, 13–36 = Mark xii. 38–40 = Luke xx. 45–47, xi. 39–54).

Greeks seeking Jesus (John xii. 20–50).

Eschatological discourse (Matt. xxiv. (x. 17–23) = Mark xiii. 1–33 = Luke xxi. 5–36, xvii. 22–37, xii. 39–53); parables of the Ten Virgins (Matt. xxv. 1–13 = Luke xii. 35–38) and the Talents (Matt. xxv. 14–30 = Mark xiii. 34–37; cf. Luke xix. 11–28); the Last Judgment (Matt. xxv. 31–46).

Consultation of the Rulers and bargain with Judas (Matt. xxvi. 1–5, 14–16 = Mark xiv. 1–2, 10–11 = Luke xxii. 1–6); the Lord's direction regarding the preparation of the Passover (Matt. xxvi. 17–19 = Mark xiv. 12–16 = Luke xxii. 7–13); at the table (Matt. xxvi. 20 = Mark xiv. 17 – Luke xxii. 14); dispute among the disciples (Luke xxii. 24–30); the first cup (Luke xxii. 15–18; Matt. xxvi. 29 = Mark xiv. 25); lesson in humility (John xiii. 1–20; Matt. xxiii. 8–12); announcement of the Betrayal (Matt. xxvi. 21–25 = Mark xiv. 18–21 = Luke xxii. 21–23 = John xiii. 21–35); announcement of the Desertion (Matt. xxvi. 31–35 = Mark xiv. 27–31 = Luke xxii. 31–38 = John xiii. 36–38); institution of the Supper (Matt. xxvi. 26–28 = Mark xiv. 22–24 = Luke xxii. 19–20); the Communion Address (John xiv.); departure from the Upper Room (Matt xxvi. 30 = Mark xiv. 26 = Luke xxii. 39); continuation of the Address, probably in the Temple-court, and Priestly Prayer (John xv.–xvii.).

VII. ARREST, TRIAL, AND CRUCIFIXION.

In Gethsemane: the Agony and the Arrest (Matt xxvi. 36–56 = Mark xiv. 32–52 = Luke xxii. 40–53 = John xviii. 1–11).

Before the High Priests: (1) Precognition by Annas at dead of night (John xviii. 12–14); Peter and John follow Jesus to the house of Annas, and Peter denies Him at the gate (John xviii. 15–17; cf. Matt. xxvi. 58, 69–70 = Mark xiv. 54, 66–68 = Luke xxii. 54–57); the two disciples remain in the courtyard with the soldiers and servants, while Jesus is examined within (John xviii. 18–24); Peter in the courtyard again denies Him to the portress, and then to the whole company with imprecations (Mark xiv. 69–71 = Matt. xxvi. 71–74 = Luke xxii. 58–60 = John xviii. 25–27); Jesus is being led through the courtyard from His examination and a look of His face melts Peter to tears (Luke xxii. 61–62; cf. Matt. xxvi. 75 = Mark xiv. 72). (2) Formal trial before the Sanhedrin at daybreak, Caiaphas the acting High Priest presiding (John xviii. 24; Matt. xxvi. 57, 59–68 = Mark xiv. 53, 55–65 = Luke xxii. 63–71).

Before the Roman governor: Pilate examines and declares Him innocent, but the Jewish rulers clamour against His acquittal (Matt. xxvii. 1–2, 11–14 = Mark xv. 1–5 = Luke xxiii. 1–5 = John xviii. 28–38); Pilate's first evasion: the case referred to Herod Antipas (Luke xxiii. 6–12); second evasion: a compromise (Luke xxiii. 13–16); third evasion: "Christ or Barabbas?" (Matt. xxvii. 15–23 = Mark xv. 6–14 = Luke xxiii. 18–23 = John xviii. 39–40); Jesus condemned, scourged,

and mocked (Matt. xxvii. 24–30 = Mark xv. 15–19 = Luke xxiii. 24–25 = John xix. 1–3); fourth evasion: an appeal to pity (John xix. 4–7); fifth evasion: an appeal to reason and patriotism (John xix. 8–15).

The procession to Calvary, impressment of Simon, pitying women, narcotic (Matt. xxvii. 31–34 = Mark xv. 20–23 = Luke xxiii. 26–33a = John xix. 16–17); crucifixion, two brigands, the title, the division of His garments, mockery, the penitent brigand, women by the Cross (Matt. xxvii. 35–44 = Mark xv. 24–32 = Luke xxiii. 33b–43 = John xix. 18–27).

Dereliction, death of Jesus, portents (Matt. xxvii. 45–56 = Mark xv. 33–41 = Luke xxiii. 44–49 = John xix. 28–30); the "crurifragium," the blood and water (John xix. 31–37).

The burial of Jesus, Joseph and Nicodemus, the women, the guard by the sepulchre (Matt. xxvii. 57–66, xxviii. 11–15 = Mark xv. 42–47 = Luke xxiii. 50–56 = John xix. 38–42).

VIII. THE RESURRECTION.

The empty Sepulchre, appearance to Mary Magdalene (John xx. 1–18; cf. Matt. xxviii. 1–10 = Mark xvi. 1–8 = Luke xxiv. 1–11); appearance at Emmaus (Luke xxiv. 13–35); at Jerusalem to ten of the apostles and others (John xx. 19–25; cf. Luke xxiv. 36–43); to the Eleven (John xx. 26–31); by the Lake of Galilee (John xxi.; cf. Matt. xxviii. 16–20); the Ascension (Luke xxiv. 44–53).

Matt. i.–ii.

THE SAVIOUR'S BIRTH AND CHILDHOOD.

This section, like Luke i.–ii., iii. 23–38, does not belong to the common Tradition, which begins with the advent of the Baptist (iii. 1 ff.; Mark i. 1 ff.; Luke iii. 1 ff.). The Evangelist has derived his information from other sources.

Matt. i. 1.

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

1. **The book of the genesis of Jesus Christ (Messiah), son of David, son of Abraham.** The title of either (1) i. 2–17, the Genealogy; or (2) i. 2–11, the Birth and Infancy; or (3) the whole Gospel. The last is perhaps best. The Evangelist is about to tell the story of a New Creation. His book is another and more glorious Book of Genesis. So John i. 1 (cf. Gen. i. 1). As the Son of David Jesus was the Messianic King of Israel, as the Son of Abraham the Fulfiller of the Promise.

Matt. i. 2–17.

THE GENEALOGY.

2 Abraham begat Isaac; and Isaac begat Jacob; and
3 Jacob begat Judas and his brethren; and Judas begat
Phares and Zara of Thamar; and Phares begat Esrom;
4 and Esrom begat Aram; and Aram begat Aminadab;
and Aminadab begat Naasson; and Naasson begat

5 Salmon; and Salmon begat Booz of Rachab; and
Booz begat Obed of Ruth; and Obed begat Jesse;
6 and Jesse begat David the king; and David the king
begat Solomon of her that had been the wife of Urias;
7 and Solomon begat Roboam; and Roboam begat
8 Abia; and Abia begat Asa; and Asa begat Josaphat;
and Josaphat begat Joram; and Joram begat Ozias;
9 and Ozias begat Joatham; and Joatham begat Achaz;
10 and Achaz begat Ezekias; and Ezekias begat Manas-
ses; and Manasses begat Amon; and Amon begat
11 Josias; and Josias begat Jechonias and his brethren,
about the time they were carried away to Babylon:
12 and after they were brought to Babylon, Jechonias
begat Salathiel; and Salathiel begat Zorobabel; and
13 Zorobabel begat Abiud; and Abiud begat Eliakim;
14 and Eliakim begat Azor; and Azor begat Sadoc;
15 and Sadoc begat Achim; and Achim begat Eliud;
and Eliud begat Eleazar; and Eleazar begat Matthan;
16 and Matthan begat Jacob; and Jacob begat Joseph
the husband of Mary, of whom was born Jesus, who
17 is called Christ. So all the generations from Abra-
ham to David are fourteen generations; and from
David until the carrying away into Babylon are
fourteen generations; and from the carrying away
into Babylon unto Christ are fourteen generations.

The Jews loved genealogies (cf. 1 Tim. i. 4; Tit. iii. 9), but they cared nothing for accuracy, and in this respect the genealogy of our Lord is characteristically Jewish. 1. It is arranged in three artificial divisions of fourteen generations each. The first is derived from 1 Chron. ii. 1–15; the second from 1 Chron. iii. 1–6, and in order to make out the fourteen generations four names (Joash, Amaziah, Azariah, Jehoiakim) are deliberately omitted; the third has no O.T. counterpart. 2. It hopelessly disagrees with the

genealogy in Luke (iii. 23–38). Matthew reckons twenty-six generations between David and Jesus, Luke forty-one; from Abraham to David the two lists tally in the main, but thereafter only the names of Salathiel and Zorobabel correspond; they part company at the very start, Joseph's father being, according to Matthew, Jacob, and according to Luke, Heli. 3. The supreme surprise is that there should be any genealogy at all. Jesus had no human father, and in reckoning descent the Jews took no account of the mother's ancestry. The idea that there is here an involuntary evidence that Joseph was really the father of Jesus and the Virgin Birth a late fiction, imputes to the Evangelists an incredible crassitude. They were not such blundering craftsmen as to contradict themselves thus. The foster-fatherhood of Joseph was sufficient, according to Jewish ideas, to justify the prefixing of his genealogy to the story of the Lord's life, and each Evangelist reproduced the genealogy current in his locality. They had, at the same time, a nobler purpose. (1) Matthew desired to proclaim Jesus the Son of David. See Introd. p. 9. (2) Contrary to Jewish usage, he introduces four women; and what women! Rahab, a harlot and a Gentile; Ruth, a Gentile; and Bathsheba, David's partner in sin (vers. 3, 5, 6). Why did he mention these and only these? To show at the outset that Jesus was "numbered with the transgressors." "He came," says Chrysostom, "not to shun our reproaches but to abolish them. Therefore, as He is wondered at not for that He died but for that He was crucified, and the thing is reproachful, but the more reproachful it is the more it shows Him the

Friend of man; so regarding His birth it may be said, not for that He assumed flesh and became man merely is it right to wonder at Him, but because He deigned to have even such kinsfolk, nowhere thinking shame of our evils."

Matt. i. 18–25.

THE BIRTH.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child
19 of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away
20 privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.
21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from
22 their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the pro-
23 phet, saying, *Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel,* which, being interpreted, is, *God*
24 *with us.* Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took
25 unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Matthew's story is told from Joseph's standpoint, and Luke's (i. 26 ff.) from Mary's, and it is most likely that the former was derived from

him and the latter from her. (1) It is indeed possible to reject the Virgin Birth, and yet retain faith in our Lord's Deity and Incarnation. It is an account of the way in which the Eternal Son of God became man, and it is conceivable that He might have become man in another way. At the same time it is an account which, the more it is considered, increasingly commends itself as credible, reasonable, and adequate; and, while its abandonment would not destroy, it would weaken and impoverish the Church's conception of the Person of Christ. And ere we decisively let it go, we would do well to make up our minds what we shall put in its place, what we are prepared and what we are entitled to say about our Lord's origin. (2) If the story of the Virgin Birth be unhistorical, how could it have arisen? The idea of commerce between gods and mortals was common among the heathen, whose deities were simply "magnified men," but to the Jews, with their profound sense of the divine transcendence, it was horrible blasphemy. Such a legend could not have sprung from Jewish soil. And how could it have lived if it had been unhistorical? It was written by Matthew some forty years after the Death of Jesus (cf. Introd. p. 8), and if it was a legend, that was not the first of it. It required time to grow, and it must have been in circulation while Mary and many others who knew the facts were still alive. Would they have let it go uncontradicted, especially in view of the odious aspersion of Mary to which it gave rise? (3) It is objected that John does not record the Virgin Birth. No, but his purpose was only to supply what his predecessors had omitted and correct what they had

told imperfectly. He has corrected them at point after point, but he has let their story of the Virgin Birth go unchallenged. Paul too says nothing about it, but he says practically nothing about the earthly life of Jesus (cf. 2 Cor. v. 16), and the "argument from silence" is very precarious, especially in the case of one who wrote much that has perished. (4) Observe the significance of the Virgin Birth in relation to the Person and Work of our Lord. He was the Second Adam, the Head of a new humanity (1 Cor. xv. 22, 45–47). Humanity had in Him a fresh beginning. He stood where Adam stood when he came from the hand of God. His birth was a creation. He was not generated; He was created by the operation of the Holy Spirit, the Creator, in the womb of the Virgin. He derived nothing from her. She was His cradle. The Law of Heredity had nothing to do with Him. This explains His emphatic repudiation of kinship with Mary (Matt. xii. 46–50; cf. John ii. 2–4). It is never written that He called her "Mother," and there is a striking though legendary passage in *The Gospel according to the Hebrews*, where He is made to say "My Mother the Holy Spirit." The Second Adam began where the First Adam had begun; and where the First Adam had failed, He conquered.

"O loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight
And to the rescue came.

O wisest love! that flesh and blood
Which did in Adam fail,
Should strive afresh against their foe,
Should strive and should prevail."

"This requirement," says Martensen, "that the new Adam be born in the midst of the race without the sinful race having any sort of self-determining and independent part in His birth; that He should be conceived and born of a woman without being linked by the fact of His conception into the connex of sinful human nature, is met by the Creed of the Gospel and of the Church, which says, 'conceived by the Holy Ghost, born of the Virgin Mary.'" This is not contrary to the doctrine of the true humanity of Jesus. The Second Adam was as truly man as the First. Neither does it imply that He was exempt from temptation and moral conflict. He had no hereditary sinfulness, but He had human weakness. He fought Adam's battle over again, and conquered on the field of his defeat.

18. A careful definition of the circumstances: Mary betrothed but unwed, still a virgin. The Holy Spirit, the agent in the re-creation of humanity as in the creation of the world (Gen. i. 2).

19. **Husband.** By anticipation. **Just,** or "righteous," *i.e.*, "kindly and sweetly reasonable" (Chrysost.), "a good, a charitable man" (Jer. Taylor). Cf. 1 John i. 9. Because "a kind man," he was unwilling to **make her a publick example,** "put her to an open shame" (Heb. vi. 6).

20. He brooded over the sad affair, and naturally, since dreams are the reflections of waking thoughts, dreamed about it, and in his dream, after the manner of the old dispensation (cf. Job xxxiii. 15–16), God told him the truth. **Of** (literally "out of") **the Holy Spirit.** The preposition for maternity, as in vers. 5, 6.

21. **Jesus.** "Jehovah is salvation," the same name as Joshua (cf. Acts vii. 45; Heb. iv. 8). "It tells good tidings of deliverance, not from sensible wars or barbarians, but, which is far greater than these, from sins" (Chrysost.).

22–23. Not a continuation of the Angel's address but a parenthesis by the Evangelist. He finds in Isa. vii. 14 a prediction of the Virgin Birth, following the Septuagint rendering, contrary to his wont (see Introd. p. 10), because it suits his purpose. The Hebrew word, however, means simply "young woman." The Jews never expected that the Messiah would be virgin-born. This does not discredit the miracle. On the contrary, it refutes the allegation that Jesus was really born of Joseph and Mary, and the history was adapted to the prediction. The fact is precisely the reverse: the miracle occurred, and the prophecy was twisted into agreement with it.

22. **spoken by the Lord through the prophet.** The prophet being the Lord's mouth (cf. Ex. vii. 1, iv. 16).

Matt. ii. 1–12.

"THE STAR-LED WIZARDS."

1 Now when Jesus was born in Bethlehem of Judæa
in the days of Herod the king, behold, there came
2 wise men from the east to Jerusalem, saying,
Where is he that is born King of the Jews? for we
have seen his star in the east, and are come to wor-
3 ship him. When Herod the king had heard these
things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and
scribes of the people together, he demanded of them
5 where Christ should be born. And they said unto
him, In Bethlehem of Judæa: for thus it is written
6 by the prophet, *And thou Bethlehem, in the land of
Juda, art not the least among the princes of Juda:
for out of thee shall come a Governor, that shall rule
7 my people Israel.* Then Herod, when he had privily
called the wise men, enquired of them diligently
8 what time the star appeared. And he sent them to
Bethlehem, and said, Go and search diligently for
the young child; and when ye have found him,
bring me word again, that I may come and worship
9 him also. When they had heard the king, they
departed; and, lo, the star, which they saw in the
east, went before them, till it came and stood over
10 where the young child was. When they saw the
11 star, they rejoiced with exceeding great joy. And
when they were come into the house, they saw the
young child with Mary his mother, and fell down,
and worshipped him: and when they had opened
their treasures, they presented unto him gifts; gold,
12 and frankincense, and myrrh. And being warned
of God in a dream that they should not return to
Herod, they departed into their own country another
way.

1. Nazareth was the home of Joseph and Mary, and it was the requirement of the Census that brought them to Bethlehem (Luke ii. 1–5). Matthew regards Bethlehem as their home, and their settlement at Nazareth as a migration (ii. 22–23), herein probably following the Judæan tradition. The circumstance of the Messiah belonging to Galilee offended the Judæans, and they glossed it over thus. Herod died early in

B.C. 4, which is thus the *terminus a quo* in reckoning the date of our Lord's birth. He was probably born in B.C. 5. The common reckoning, originated by Dionysius Exiguus in the sixth century, is erroneous. **behold!** Introducing a wonder—aliens seeking Israel's Saviour. **wise men.** Gk. *Magi*, "Wizards" (Milton). They were astrologers, practitioners of the superstitious art which professed to read men's destinies in the sky, and which had its home in the mystic Orient. There is no ground for the legend that they were kings, and, probably because of their triple offering, three in number, by name Caspar, Melchior, and Balthasar.

2. Science has ascertained that there were astrological phenomena about that time. Such an apparition was regarded as prognosticating a royal birth, and when that strange star swam into their ken, the Wizards set out in quest of the new-born king **to do obeisance unto him.** They travelled westward, and after two years' search, guided perhaps by the far-spread rumour of Israel's Messianic Hope, they came to Jerusalem.

3. Excitement in the city. Who could this new-born king be but the eagerly expected Messiah, since His birth was to be heralded by a star (cf. Num. xxiv. 17)? The usurper Herod trembled for his crown.

4. **the chief priests and scribes.** *I.e.*, the Sanhedrin, the authority on such questions. Thirty years before, Herod had inaugurated his reign by putting the Sanhedrists to death, but now in his extremity he appeals to the dishonoured court.

6. Mic. v. 2.

7–8. A transparent trick. The aged tyrant had lost his astuteness.

9. A natural phenomenon. Like the rainbow pursued by a child, the star advanced as they advanced and stopped when they stopped.

11. **the house.** On the sixth day after the Birth, according to apocryphal tradition, the Holy Family had left the "stable" (Luke ii. 7) and lodged in Bethlehem. "The gold is a symbol of kingship, for subjects pay tribute of gold to their kings; and the frankincense of deity, for frankincense was burned unto God; and the myrrh of mortification, for herewith the ancients anointed the dead, that they might not rot nor smell" (Euth. Zig.).

12. **departed.** Rather, "withdrew," implying hasty retreat. Cf. ver. 14.

Matt. ii. 13–15.

THE FLIGHT TO EGYPT.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.
14 When he arose, he took the young child and his
15 mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, *Out of Egypt have I called my son.*

Luke makes no mention of this incident. Cf. his silence in the Book of Acts regarding Paul's retreat into Arabia (Gal. i. 17). It is suggested

that Rev. xii. 1–6, 13–17 may be a mystical allusion to the Flight and the Massacre.

13. Many Jews had settled in Egypt, no fewer than a million in Philo's time. Alexandria was divided into five districts, two of which were "Jewish." The exiles would find a home and a welcome in Egypt.

15. According to the apocryphal *History of Joseph*, they stayed in Egypt for a year. See n. on i. 22. The prophet (Hos. xi. 1) spoke of Israel and the Exodus, yet the Evangelist applies his words to the bringing of the Holy Child back from Egypt. "This is the law of prophecy, that many things are many times spoken in one connection and fulfilled in another" (Chrysost.). The prophets always spoke more largely than they knew. They did not perceive all that "the Spirit of Christ which was in them did point unto" (1 Pet. i. 11, R.V.). Their words had ever, all unconsciously, a forward look. "No prophecy of Scripture is of private (rather "individual") interpretation" (2 Pet. i. 20).

Matt. ii. 16–18.

THE MASSACRE OF THE INNOCENTS.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently
17 enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 *In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.*

16. **two years old.** This does not imply that the Wizards arrived two years after the Birth. The star appeared two years before it, as, according to Jewish tradition, that which heralded the birth of Moses appeared three years previously, and their quest had lasted two years.

17–18. **through Jeremiah.** See n. on i. 22. A felicitous application of Jer. xxxi. 15. **Ramah.** The village on the border of Benjamin where Jacob buried Rachel by the wayside (Gen. xxxv. 16–20). As the Israelites passed to their exile in Babylon, it seemed to the prophet as though Rachel were weeping for her children. Later tradition put her grave at Bethlehem (*Hist. of Jos.*, vii.), and in the mourning for the slaughtered innocents the Evangelist once more heard Rachel weeping for her children.

Matt. ii. 19–23.

THE RETURN HOME.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,
20 saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are
21 dead which sought the young child's life. And he arose, and took the young child and his mother,
22 and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwith-

standing, being warned of God in a dream, he turned
23 aside into the parts of Galilee: and he came and
dwelt in a city called Nazareth: that it might be
fulfilled which was spoken by the prophets, *He shall be called a Nazarene.*

20. **Arise, and . . . *go.*** Not "*flee*," as in ver. 18. There was no more need for alarm. **for they,** etc. Ex. iv. 19. The vague plural is significant: no danger from any quarter.

22. After Herod's death the Emperor Augustus divided his kingdom into three, putting Archelaus over Judæa, Samaria, and Idumæa with the title of ethnarch, Antipas over Galilee and Peræa with the title of tetrarch, and Philip over Batanea, Trachonitis, and Auranitis also with the title of tetrarch. Archelaus had his father's temper; Antipas was "a lover of ease." Hence there would be security in the latter's dominion. But the real reason why they went to Nazareth is that it was their home. Cf. n. on ver. 1.

23. No such prophecy is found in the O.T. Jerome offers two suggestions: (1) The Evangelist quotes not the language but the sense of ancient prophecy. Observe **prophets,** not "prophet." **Nazarene** was a term of contempt, and it had been foretold that the Messiah would be despised (cf. Isa. liii. 3). (2) "Nazarene" is connected with *netser* ("branch") in Isa. xi. 1—a mere pun, but quite in the manner of Jewish exegesis. Chrysostom thinks it a quotation from a prophetic book which had perished through the negligence or impiety of the Jews, attesting the likelihood of such a mischancé by 2 Kings xxii. 8 ff. Modern scholarship has added nothing to these suggestions. Perhaps (1) is best.

Matt. iii. 1–6; cf. Mark i. 1–6 = Luke iii. 1–6.

THE PREACHING OF JOHN THE BAPTIST.

In those days came John the Baptist, preaching in
2 the wilderness of Judæa, and saying, Repent ye:
3 for the kingdom of heaven is at hand. For this is
he that was spoken of by the prophet Esaias, saying,
The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
4 And the same John had his raiment of camel's hair,
and a leathern girdle about his loins; and his meat
5 was locusts and wild honey. Then went out to him
Jerusalem, and all Judæa, and all the region round
6 about Jordan, and were baptized of him in Jordan,
confessing their sins.

Here begins the Evangelic Tradition, the common material of the Synoptics. Cf. p. 5.

1. **In those days.** Matthew retains the Tradition's phrase, though resuming his narrative after an interval of thirty years. **in the wilderness of Judæa.** More precisely, at Bethany beyond Jordan (John i. 28, R.V.), where the Israelites had crossed over into the Land of Promise. There, by a striking providence, the door of the Kingdom of Heaven was opened.

2. John's preaching: (1) A command: **Repent ye,** in preparation for the Messiah's Advent. Cf. Rabbinical saying: "If Israel repent but for a single day, forthwith the Redeemer will come." (2) An announcement: **the kingdom of heaven is at hand.** "The Kingdom of Heaven" was the reign of the Messiah. He was to be King of Israel, sitting on the ancient throne of David. Matthew's "Kingdom of Heaven" (always except xii. 28,

xix. 24, xxi. 31, 43) is identical with "Kingdom of God" (Mark, Luke), "Heaven" being with the later Jews a reverential substitute for "God."

3. The Evangelist's account of John and his mission; a quotation from Isaiah's glowing description of Israel's return from Babylon (xl. 3). Cf. John i. 23.

4. **the same John.** Rather, either (1) "John himself," turning from his message and mission to the man; or (2) "the aforesaid John." **camel's hair.** Either the hairy skin or cloth woven of the hair. The **leathern girdle** was a protest against the loose robes of soft wool which were the luxurious fashion of the day (Chrysost., Jer.). **locusts.** Eaten by the poor; otherwise understood as a sort of bean. **wild honey.** Either bee-honey or palm-honey. John's habitat, garb, and food were reminiscent of the ancient prophets, especially Elijah his prototype (cf. 1 Kings xvii. 2–7; 2 Kings i. 8).

5–6. **Then were going out . . . were being baptized.** A mighty revival, drawing ever greater crowds as its fame spread. No wonder; for (1) John was a prophet, and a prophetic voice was welcome in an age of traditional orthodoxy; (2) he announced the immediate Advent of the Messiah, and the oppressed nation was longing for her Deliverer. **confessing.** This was John's requirement. His baptism was "the Baptism of Repentance."

Matt. iii. 7–12; cf. Luke iii. 7–14 = Mark i. 7–8.

A DEPUTATION FROM THE SANHEDRIN.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O
generation of vipers, who hath warned you to flee
8 from the wrath to come? Bring forth therefore
9 fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones
10 to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn
11 down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the
12 Holy Ghost, and with fire: whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

7. Probably a deputation from the Sanhedrin to spy upon the movement. Impressed and alarmed by John's preaching, they offer themselves for baptism. He indignantly rejects them, knowing their spirit. **brood of vipers.** Cf. G. A. Smith, *Hist. Geogr.*, p. 66: "Prairie and forest fires are not uncommon. The grass and thistles of the desert will blaze for miles, driving the scorpions and vipers from their holes."

9. Their vain confidence: "We are Abraham's seed, and, since God made His covenant with Abraham and his seed after him, we are safe." Cf. John viii. 32–59. But the relationship which

counts is spiritual, not carnal (cf. Gal. iii. 29; Rom. iv.). And, though they should be rejected, the Promise would not fail. God could raise up children to Abraham in very unlikely ways—from stones, stony-hearted Gentiles. "See how much the New Song has prevailed; it has made men of stones and men of wild beasts," like the music of Orpheus (Clem. Alex.). It is a pleasing fancy that the stones to which John pointed were the twelve which Joshua had taken from the river-bed (Josh. ii.), and which, Jerome says, still stood there in his day.

10. **Already hath the axe been set unto the root.** The Judgment imminent, the Judge at hand. A frequent and expressive type of judgment. Cf. Matt. vii. 19; Luke xiii. 7; Rom. xi. 17.

11. The greatness of the Coming One. John's salvation was an outward reformation, **baptism in water unto repentance**; His an inward renewal, **baptism in the Holy Spirit and fire.** "The Holy Spirit alights on every one that is baptised, not only sanctifying but also as fire consuming the pollution of his soul" (Euth. Zig.). **whose shoes,** etc. A slave's office. Mark and Luke have "unloose the latchet of His shoes"—a synonymous phrase. The Talmud has: "A slave unlooses his master's shoe, carries it after him; does what he needs for the bath, unclothes, washes, anoints, rubs, reclothes him, puts on his shoes and lifts them from the ground."

12. The Messiah a ruthless reformer—a conception born of the prophet's despair of degenerate Israel. As of old, a remnant would be left (cf. Isa. vi. 13).

Matt. iii. 13–17; cf. Mark i. 9–11 = Luke iii. 21–22.

THE BAPTISM OF JESUS.

13 Then cometh Jesus from Galilee to Jordan unto
14 John, to be baptized of him. But John forbad him,
saying, I have need to be baptized of thee, and
15 comest thou to me? And Jesus answering said
unto him, Suffer it to be so now: for thus it becometh
us to fulfil all righteousness. Then he suffered him.
16 And Jesus, when he was baptized, went up straight-
way out of the water; and, lo, the heavens were
opened unto him, and he saw the Spirit of God de-
17 scending like a dove, and lighting upon him: and
lo a voice from heaven, saying, This is my beloved
Son, in whom I am well pleased.

"And this is the greatest meeting that ever was upon earth, where the whole cabinet of the mysterious Trinity was opened and shewn, as much as the capacities of our present imperfections will permit: the second Person in the veil of humanity, the third in the shape or with the motion of a dove; but the first . . . only in a voice without any visible representment" (Jer. Taylor). The Baptism does not mark "the dawn of our Lord's Messianic consciousness." That had already come to Him (Luke ii. 49), and the Baptism brought the call to enter upon His Messianic ministry. Cerinthus, the heretical contemporary of John at Ephesus, taught that Jesus was a mere man, son of Joseph and Mary, and at His Baptism the Divine Christ descended into Him in the form of a dove. At the end the Christ withdrew, and it was Jesus that suffered on the Cross and rose again.

13. He had no need of cleansing, but He was "born under the Law, that He might redeem them that are under the Law" (Gal. iv. 4–5), and He submitted to it at every point that He might be "numbered with the transgressors."

14. **would have hindered him.** John examined each candidate and administered the rite only after confession. Jesus made no confession. The majesty of His presence awed the stern prophet and made him feel his own unworthiness (cf. Luke v. 8).

15. **becometh.** Same word as Heb. ii. 10. **all righteousness.** Rather, "every ordinance." "He calls the fulfilment of all the commandments 'righteousness'" (Chrysost.).

16. **straightway.** No need for the pronouncement of absolution. **as it were a dove** (cf. Luke: "in a bodily form, as a dove"). An actual manifestation. The dove was a Jewish emblem of the Spirit, and He assumed this form that He might be recognised by the Jewish prophet (cf. John i. 32–34). Only Jesus and John beheld it; the eyes of the multitude were holden.

17. Another gracious accommodation to Jewish ideas. In that age, when the voice of prophecy was silent, men longed for a Divine Word and believed that at great crises there was heard from Heaven "the Daughter of a Voice" (*Bath Kol*). The twofold manifestation of the Dove and the Voice served a double purpose: (1) It told Jesus that His hour had come. He had been anointed for His Messianic ministry (cf. Isa. lxi. 2), and must quit His retirement and address Himself to the work. (2) It revealed the Messiah to John. "The Son of God" was a Messianic title (see n. on

viii. 29), and the Voice proclaimed Jesus **my beloved Son.** And "the Dove appeared that, as it were, instead of a finger it might point Him out" (Chrysost.).

Matt. iv. 1–11 ; cf. Luke iv. 1–13 = Mark i. 12–13.

THE TEMPTATIONS OF JESUS.

Then was Jesus led up of the spirit into the wilderness
2 to be tempted of the devil. And when he had
fasted forty days and forty nights, he was afterward
3 an hungred. And when the tempter came to him,
he said, If thou be the Son of God, command that
4 these stones be made bread. But he answered and
said, It is written, *Man shall not live by bread alone,*
but by every word that proceedeth out of the mouth
5 *of God.* Then the devil taketh him up into the
holy city, and setteth him on a pinnacle of the
6 temple, and saith unto him, If thou be the Son of
God, cast thyself down : for it is written, *He shall*
give his angels charge concerning thee : and in their
hands they shall bear thee up, lest at any time thou
7 *dash thy foot against a stone.* Jesus said unto him,
It is written again, *Thou shalt not tempt the Lord*
8 *thy God.* Again, the devil taketh him up into an
exceeding high mountain, and sheweth him all the
kingdoms of the world, and the glory of them ;
9 and saith unto him, All these things will I give thee,
10 if thou wilt fall down and worship me. Then
saith Jesus unto him, Get thee hence, Satan : for it
is written, *Thou shalt worship the Lord thy God, and*
11 *him only shalt thou serve.* Then the devil leaveth
him, and, behold, angels came and ministered unto
him.

The temptations have a different order in Matthew and Luke—in the former the order of experience: appetite appealing to youths, glory to men, wealth to the aged; in the latter the order of severity: many who endure hunger being unable to bear poverty, and many who endure poverty unable to bear contempt (Wetstein). The actual order is probably the reverse of Matthew's. The temptation to turn the stone into a loaf must have been the last. It was at the close of the forty days that Jesus hungered.

1. Impelled by the Spirit who had taken possession of Him at His Baptism, Jesus, like Paul (Gal. i. 15–17), hastens into retirement, that He may by meditation and communion with God prepare Himself for His mission. **the wilderness.** The wild region to the west of the Jordan, haunted by fierce beasts (Mark i. 13) and brigands (Luke x. 30). Special trial follows special grace, "that thou also after thy baptism mayest no longer lead thyself but rather be led by the Spirit, and that after thy baptism, when thou fallest into temptations, thou mayest not be troubled. For therefore wast thou armed, that thou mayest fight" (Euth. Zig.). There is no sin in being tempted; the sin is in yielding. "Non nocet sensus ubi non est consensus" (Bernard). Temptation tests (cf. Jas. i. 2–3). "Fire proves iron, and temptation a righteous man. We know not often what we can, but temptation discloses what we are" (Thom. à Kemp.). "Therefore was Christ tempted, lest the Christian should be conquered by the Tempter" (Aug.).

2. **forty.** A round number (cf. Gen. viii. 12; Num. xiii. 25; Ezek. iv. 6; Deut. ix. 9; 1 Kings

xix. 8). **fasted.** Probably sustaining life by herbs and berries.

3. **the Son of God.** See n. on iii. 17. It was expected that the Messiah would work miracles, and the Tempter challenges Him to prove His Messiahship. **that these stones become loaves.** Rather, "this stone that it become a loaf" (Luke), pointing to one of the loaf-like lumps of limestone that littered the ground.

4. Jesus answers with a quotation from the Scripture (Deut. viii. 3), His armoury in every conflict. He could have wrought the miracle, as when He turned water into wine at Cana and fed the multitudes in the wilderness, but it is remarkable that He never wrought a miracle on His own behalf. He had assumed our nature that He might bear our griefs and carry our sorrows, and He would not use His miraculous power to procure immunity therefrom. That had been the undoing of the Incarnation.

5. **taketh him.** In imagination. The question before the mind of Jesus was how He should discharge His mission. The Jews loved marvels and would not believe without them (cf. John iv. 48). Should He appeal to this instinct and demonstrate His Messiahship by a startling display? **the wing of the temple.** The parapet whence James, the Lord's brother, was precipitated at his martyrdom. **the holy city . . . the temple.** "Herein it is shown that the Devil besets Christ's faithful ones even in holy places" (Remigius).

6. A specious suggestion, backed by Scripture (Ps. xci. 11). How irresistible a demonstration of His Messiahship, if, in accordance with prophecy,

He were borne to the ground by angel hands in sight of the wondering multitude!

7. He answers Scripture with Scripture (Deut. vi. 16). "God's providence secures all His sons in the ways of nature and while they are doing their duty, but loves not to be tempted to acts unreasonable and unnecessary" (Jer. Taylor).

8. Perhaps the mountain overlooking Jericho of which Josephus speaks: "The city stands on a plain, but over it hangs a mountain bare and barren, of very great length, all irregular, and uninhabited by reason of its sterility." From that height the eye of Jesus saw the land of Israel at His feet, and His imagination travelled far beyond. A vision was presented to Him of **all the kingdoms of the world and the glory of them.** How was He to win this world for God? The Jews pictured the Messiah as a king of David's line who should rally the nation and expel the heathen tyrant. Should He accept this rôle, and, like Judas of Gamala, raise the standard of rebellion? This is what was expected of Him by those who believed in His Messiahship (cf. John vi. 15), and what might He not have accomplished with the hosts of Heaven at His command (cf. Matt. xxvi. 52–53)?

9. Such a conquest, being achieved by carnal weapons, would have been the Devil's gift.

10. An indignant and contemptuous dismissal. He would "bend no knee to the majesty of splendid wrong" (Martineau). That were idolatry (Deut. vi. 13).

11. **leaveth him.** Luke adds, "for a season," rather, "till further opportunity" (Wycl., "til to a tyme"). These temptations recurrred in various

forms all through His ministry—temptations to adopt the various Messianic ideals current in those days: (1) a selfish Messiahship, (2) a spectacular Messiahship, (3) a secular Messiahship.

Matt. iv. 12–17; cf. Mark i. 14–15 = Luke iv. 14–15.

SETTLEMENT AT CAPERNAUM.

12 Now when Jesus had heard that John was cast into
13 prison, he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and
14 Nephthalim: that it might be fulfilled which was
15 spoken by Esaias the prophet, saying, *The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;*
16 *the people which sat in darkness saw great light; and to them which sat in the region and shadow*
17 *of death light is sprung up.* From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Between vers. 11 and 12 come the incidents narrated in John i. 19–iii. The Baptist had migrated from Bethany to Ænon (John iii. 23) to escape the hostility of the Jewish rulers, and had been arrested there by Herod Antipas (Matt. xiv. 3).

12. **cast into prison.** Rather, "betrayed" probably by the Jewish authorities. **departed.** Rather, "withdrew": see n. on ii. 12. Galilee, the ancient territory of Naphtali, Asher, Zebulon, and Issachar; called originally *Gelil haggoyim*, "The

Circle of the Gentiles" (cf. ver. 15), because encircled by heathen nations—Phœnicia, Decapolis, Samaria.

13. **leaving Nazareth.** He visited His old home ere betaking Himself to the scene of His ministry. **dwelt.** Rather, "settled." **Capernaum.** "The Village of Nahum," being the traditional burialplace of the prophet. Beautifully situated on the N.W. shore of the Lake of Galilee, in the fertile Land of Gennesaret. The precise site is doubtful, whether *Tell-Hum* or *Khan-Minyeh*. The latter is perhaps the more probable.

14–16. Isa. ix. 1–2.

17. Strange that He should take up the Baptist's message (iii. 2)! Now that the King had appeared, had not the Kingdom **come**? Nay, it never comes till it is welcomed. Therefore we still pray "Thy Kingdom come."

Matt. iv. 18–22; cf. Mark i. 16–20.

CALL OF FOUR DISCIPLES.

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were
19 fishers. And he saith unto them, Follow me, and I
20 will make you fishers of men. And they straightway
21 left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.
22 And they immediately left the ship and their father, and followed him.

He had already won Simon, Andrew, and John at Bethany (John i. 35–42), but He had let them meanwhile return to their old employment. Now He attaches them to Him as His comrades and helpers, "following Him whithersoever He went." Here He begins the formation of the Apostle-band.

18. **Peter.** Aram. *Cephas*, "The Rock." Of old, when a man became a new creature, he got a new name to keep him mindful of the change and publish it to others. Jesus gave Simon his name ere he earned it (John i. 42), that it might be an incentive to him. The father of Simon and Andrew was called John (John i. 42, xxi. 15–17, R.V.). **fishers.** And at their work. All the men whose calling to the apostleship is recorded were at their work when Jesus called them.

19. Their earthly calling a parable of their heavenly vocation and a preparation for it. Cf. Moses and David, called from their flocks to be shepherds of Israel.

21. Zebedee and his sons also fishermen, evidently in a large way, since they had "hired servants" (Mark i. 20); in partnership with Simon and Andrew (Luke v. 7, 10). Jesus had not previously had to do with James, but his relationship to John guaranteed his fitness. **a ship.** Rather, "the boat." So always in the Gospels. There were no "ships" on the little Lake (13 miles by 8), only "boats."

Matt. iv. 23–25.

A DESCRIPTION OF THE LORD'S MINISTRY.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of
24 disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had
25 the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

These verses, belonging properly to the narrative of the mission through inland Galilee which He undertook after labouring a while at Capernaum (Mark i. 35–39 = Luke iv. 42–44), are placed here to show at the outset the extent and character of His ministry.

23. **gospel.** *I.e.*, "good tidings." "Removal of punishment, absolution of sins, righteousness, sanctification, redemption, adoption, inheritance of Heaven, and kinship with the Son of God He came proclaiming to all—to His enemies, to the unfeeling, to them that sate in darkness and shadow. What could match these good tidings?" (Chrysost.).

24. It explains the number of the sick that the much frequented sanatorium of Emmaus was only some ten miles from Capernaum. "Observe the Evangelist's avoidance of superfluous detail, how he does not recount to us each case of healing but in brief words runs over the snow-showers of signs" (Chrysost.).

Matt. v.–vii.

THE SERMON ON THE MOUNT.

On the nature and composition of the Sermon see Introd., pp. 7 f.

Matt. i. 1–2.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto
2 him: and he opened his mouth, and taught them, saying,

1. **a mountain.** Rather, "the upland;" no special hill, but the high land which bounded the Plain of Gennesaret on the west. Cf. Josh. xvii. 16, xix. 50 (R.V. "hill country"). **his disciples.** *I.e.*, the Twelve (cf. Mark iii. 13–14).

2. **opened his mouth.** "That thou mayest learn that even when silent He was instructing" (Chrysost.).

Matt. v. 3–12.

THE BEATITUDES.

3 Blessed are the poor in spirit: for their's is
4 the kingdom of heaven. Blessed are they that
5 mourn: for they shall be comforted. Blessed are
6 the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteous-
7 ness: for they shall be filled. Blessed are the
8 merciful: for they shall obtain mercy. Blessed are
9 the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the
10 children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the
11 kingdom of heaven. Blessed are ye, when men shall

revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

The Beatitudes were a challenge to the Twelve, showing them where the blessedness of the Kingdom really lay—not as they, in their Jewish fashion, supposed, in worldly greatness, but in poverty, sorrow, obloquy, persecution. Cf. Bacon: "*Prosperity* is the Blessing of the Old Testament; *Adversity* is the Blessing of the New; which carrieth the greater Benediction, and the clearer Revelation of God's Favour."

3. "I hold them to be poor in spirit who are broken in will" (San Pedro de Alcantara). "If a man throws away his gold, as did Crates the Theban, or the proud philosopher Diogenes, and yet leaves a spirit high, airy, fantastical, and vain, pleasing himself, and with complacency reflecting upon his own act, his poverty is but a circumstance of pride, and the opportunity of an imaginary and a secular greatness" (Jer. Taylor).

4. "Of this Christ became to us the great example; for St. Basil reports a tradition of Him that He never laughed, but wept often; and if we mourn with Him, we also shall rejoice in the joys of eternity" (Jer. Taylor).

5. Not by possessing but by enjoying it. Cf. *Hitopadesa*: "Is it not the same to whoso wears a shoe as if the earth were thatched all over with leather?"

"Do I not love you?
Is not this a title still more strong
Than if I'd bought you all with gold?"

SEPTIMUS SUTTON.

A quotation from Ps. xxxvii. 11.

6. Cf. John iv. 13–14.

7. **obtain mercy.** (1) From their fellow-men (cf. Luke vi. 36–38), (2) from God (cf. Matt. vi. 14–15, xviii. 35).

8. "I have searched the heavens with my telescope," said the French astronomer Lalande, "and I have not seen God."

"God is not found by the tests that detect you an acid or salt.
While you search only for secrets that process of science sets free,
Nothing you'll find in the world, but matter to handle or see." WALTER C. SMITH.

"If thy heart were right, then every creature were a mirror of life and a book of holy doctrine. There is no creature so small and worthless that it does not represent the goodness of God. . . . A pure heart penetrates Heaven and Hell" (Thom. à Kemp.).

9. "Who make peace first in their own heart, then among dissident brethren. For what boots it that others are pacified by thee if in thine own mind there are wars of vices?" (Jerome). God is the Reconciler, and His children share His spirit and do His work, reconciling men to God, to one another, to themselves, to their lot.

10. **have been persecuted** (R.V.). The blessedness following the suffering. **for righteousness' sake.** "For many suffer persecution for their sins, and are not righteous" (Jerome). Clement of Alexandria quotes this reading of the verse, probably an interpretative gloss: "Blessed are they that have been persecuted by reason of righteousness; for they shall be perfect. And

blessed are they that have been persecuted for My sake; for they shall have a place where they shall not be persecuted."

11. **falsely.** Literally "lying." **for my sake.** A variant of "for righteousness' sake," constituting a lofty personal claim.

12. Two encouragements: the expectation of a great recompense (cf. Rom. viii. 18) and the consciousness of following in the steps of the saints and heroes (cf. xxiii. 27).

Matt. v. 13–16.

THE VOCATION OF THE TWELVE.

13 Ye are the salt of the earth: but if the salt have lost
his savour, wherewith shall it be salted? it is thence-
forth good for nothing, but to be cast out, and to be
14 trodden under foot of men. Ye are the light of the
world. A city that is set on an hill cannot be hid.
15 Neither do men light a candle, and put it under a
bushel, but on a candlestick; and it giveth light
16 unto all that are in the house. Let your light so
shine before men, that they may see your good works,
and glorify your Father which is in heaven.

13–15. The Twelve were called to active and beneficent service—missionaries, not recluses like the Essenes, cultivating their own souls, heedless of others. Three metaphors inculcating this: (1) **salt.** A metaphor which would appeal to the fisher-disciples. They knew how quickly their fish went bad without salt. **have lost,** etc. Rather, "become insipid." Such salt useless even as manure, poisoning the ground. Cf. *Ep. to*

Diogn., vi.: "What the soul is in the body, this are Christians in the world." (2) **a city on a hill.** Jesus employs the landscape as a parable, pointing to the high-perched and far-seen towns round the Lake—Gerasa, Gamala, Aphek, Hippos. (3) **light. candle.** Rather, "lamp." **a bushel.** Rather, "the bushel-measure." **a candlestick.** Rather, "the lamp-stand"—familiar household objects. **giveth light.** Rather, "shineth."

16. **Even so let your light shine.** "Your works, not you; the shining, not the lamp" (Bengel). Jesus is the Light of the World (John viii. 12), and His disciples are so also inasmuch as they "reflect as a mirror the glory of the Lord" (2 Cor. iii. 18, R.V.). They shine with a borrowed light.

Matt. v. 17–20.

THE LORD'S ATTITUDE TO THE LAW.

17 Think not that I am come to destroy the law, or the
prophets: I am not come to destroy, but to fulfil.
18 For verily I say unto you, Till heaven and earth
pass, one jot or one tittle shall in no wise pass from
19 the law, till all be fulfilled. Whosoever therefore
shall break one of these least commandments, and
shall teach men so, he shall be called the least in the
kingdom of heaven: but whosoever shall do and
teach them, the same shall be called great in the
20 kingdom of heaven. For I say unto you, That
except your righteousness shall exceed the righteous-
ness of the scribes and Pharisees, ye shall in no case
enter into the kingdom of heaven.

17. A needful declaration in view of His association with the Baptist, who had broken with the old

order. **destroy.** Rather, "pull down," of the demolition of an edifice (cf. xxiv. 2, xxvi. 61; 2 Cor. v. 1). **fulfil.** Rather, "complete." "He meant to retain so much of Moses as Moses had of natural and essential justice and charity, and superadd many degrees of His own" (Jer. Taylor).

18. **a single yod** (the smallest letter of the Hebrew alphabet) **or a single tip** (*i.e.* of a Hebrew letter), a proverbial expression like "the dot of an i or the stroke of a t."

19. That He had the Baptist in His mind appears from xi. 11.

20. Jesus required not less but more than Moses. He retained the ancient precepts, but gave them a wider scope and a fuller content. The Law took cognisance of acts, Jesus of the thoughts which prompted them.

Matt. v. 21–26.

ENLARGEMENTS OF THE LAW: (1) HATRED AS MURDER.

21 Ye have heard that it was said by them of old time,
Thou shalt not kill; and whosoever shall kill shall
22 be in danger of the judgment: but I say unto you,
That whosoever is angry with his brother without a
cause shall be in danger of the judgment: and who-
soever shall say to his brother, Raca, shall be in
danger of the council: but whosoever shall say, Thou
23 fool, shall be in danger of hell fire. Therefore if thou
bring thy gift to the altar, and there rememberest
24 that thy brother hath ought against thee; leave
there thy gift before the altar, and go thy way; first
be reconciled to thy brother, and then come and
25 offer thy gift. Agree with thine adversary quickly,

whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be
26 cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

21. "Thou seest authority complete; thou seest a bearing befitting a lawgiver. Which of the prophets ever delivered himself thus? which of the righteous? which of the patriarchs? None" (Chrysost.). Jesus quotes Ex. xx. 13 and adds the Rabbinical law. **by them.** Rather, "to them." So in vers. 27, 33. **liable to the Judgment.** *I.e.*, the court of the three Rulers of the Synagogue.

22. Omit **without a cause.** A commentator's gloss. Jesus was accustomed to state truths absolutely in order to arrest attention and provoke reflection. **brother.** On the lips of Jesus a "fellow-man," in the primitive Church a "fellow-believer"—one of the apostolic narrowings of the Lord's teaching. **Raka.** Not to be connected with either Hebr. *req*, "empty," or Gk. *rakos*, "rag." Simply a contemptuous interjection, as Augustine learned from "a certain Hebrew" on questioning him about it. Like "you" in Syriac to a beggar or a slave: "Begone, you!" "Tell so-and-so, you!" (Chrysost.). **council.** Rather, "Sanhedrin," the supreme court which dealt with cases of blasphemy and alone could sentence to stoning. **Thou fool!** Anger and contempt breaking into abuse. **hell fire.** Rather, "the Gehenna of fire," the valley of Hinnom outside the southern wall of Jerusalem (Jer. vii. 31–33; 2 Kings xxiii. 10), whither the refuse of the city and the bodies of vile criminals were cast out, and where fires

were kept burning to purify the tainted air. Used of the Place of Doom, but here in its literal sense.

Thus picturesquely Jesus illustrates His doctrine that the evil thought and the evil act are equally heinous. Be angry, and you are like the culprit before the Rulers of the Synagogue; add contempt to anger, and you are like the blasphemer before the Sanhedrin; proceed to abuse, and you are like the abject of Ge-Hinnom.

23–24. A felicitous inculcation of the truth that to be at peace with God one must be at peace with one's fellow-men (cf. 1 John iv. 20–21). It was a familiar article of the Paschal rubric: "If a man be on the way to offer his Paschal lamb, and it come into his mind that he has leaven in his house, if he can return and remove it, and then return to his office, let him return and remove it; but, if he cannot, let him destroy it in his heart." Jesus gives a new application to this old precept: "Purge your hearts of the leaven of malice and wickedness (cf. 1 Cor. v. 6–8) ere you approach the altar."

bringest. Rather, "art offering."

25–26. A warning against litigation. Cf. ancient maxim: "When it is possible to escape, seek not a lawsuit." The venality of Oriental judges lent force to the injunction. A homeless saying, recorded here by Matthew, in a different connection by Luke (xii. 58–59).

Matt. v. 27–32.

(2) LUST AS ADULTERY.

27 Ye have heard that it was said by them of old time,
28 Thou shalt not commit adultery: but I say unto

you, That whosoever looketh on a woman to lust
after her hath committed adultery with her already
29 in his heart. And if thy right eye offend thee,
pluck it out, and cast it from thee: for it is pro-
fitable for thee that one of thy members should
perish, and not that thy whole body should be cast
30 into hell. And if thy right hand offend thee, cut
it off, and cast it from thee: for it is profitable for thee
that one of thy members should perish, and not
31 that thy whole body should be cast into hell. It
hath been said, Whosoever shall put away his wife,
32 let him give her a writing of divorcement: but I
say unto you, That whosoever shall put away his
wife, saving for the cause of fornication, causeth her
to commit adultery: and whosoever shall marry her
that is divorced committeth adultery.

27. Ex. xx. 14.

29. The right member the more worthy (cf. Ex. xxix. 20; 1 Sam. xi. 2). **offend.** Rather, "causeth to stumble;" properly "ensnare," like a bird in a trap. **hell.** Rather, "Gehenna" (so in ver. 30), in its metaphorical sense. See n. on ver. 22.

31–32. Another homeless saying, inserted here that it might not be lost (observe the abbreviated "it was said," introducing alien matter). Cf. Luke xvi. 18. Jesus would often protest against the cruel practice of His time (see notes on xix. 3–9).

Matt. v. 33–37.

(3) TRUTH IN THE INWARD PARTS.

33 Again, ye have heard that it hath been said by
them of old time, Thou shalt not forswear thyself,
34 but shalt perform unto the Lord thine oaths: but

I say unto you, Swear not at all; neither by heaven;
35 for it is God's throne: nor by the earth; for it
is his footstool: neither by Jerusalem; for it is
36 the city of the great King. Neither shalt thou
swear by thy head, because thou canst not make one
37 hair white or black. But let your communication
be, Yea, yea: Nay, nay: for whatsoever is more
than these cometh of evil.

33. Ex. xx. 7; Lev. xix. 12; Num. xxx. 2.

34–36. A prohibition not of the use of oaths but of their abuse, the light and often casuistical employment of solemn adjurations. See notes on xxiii. 16–22. Jesus let Himself be put on oath by the High Priest (xxvi. 63–64). If there be truth in one's inward parts, then, as Josephus says of the oath-renouncing Essenes, "everything that is spoken by him is stronger than an oath."

37. **evil.** May be neut. here and ver. 39 and vi. 13, but more probably masc. "the Evil One," as in xiii. 19; Eph. vi. 16; 1 John ii. 13–14.

Matt. v. 38–42.

(4) NON-RESISTANCE OF INJURIES.

38 Ye have heard that it hath been said, An eye for an
39 eye, and a tooth for a tooth: but I say unto you, That
ye resist not evil: but whosoever shall smite thee on
40 thy right cheek, turn to him the other also. And if
any man will sue thee at the law, and take away thy
41 coat, let him have thy cloke also. And whosoever
shall compel thee to go a mile, go with him twain.
42 Give to him that asketh thee, and from him that
would borrow of thee turn not thou away.

For a just appreciation of these precepts observe: (1) They are addressed to the apostles (see Introd. p. 7); and on ministers of the gospel there rests, as St. Paul recognised (1 Cor. vi. 12, x. 23), a peculiar duty of self-abnegation. (2) Jesus was wont, by way of arresting attention and provoking thought, to enunciate precepts absolutely, leaving the determination of their limitations to the intelligence of His hearers. (3) Here, addressing His familiars, He speaks in a playful tone, like the Rabbi who said, "If thy neighbour call thee an ass, put a saddle on thy back." Cf. Hook, *Archbishops of Canterbury*, ii. pp. 81–82: "Lanfranc was attacked by robbers, who left him nothing but his clothes. He had heard of a pious man who, being robbed of his horse, presented the robbers with his whip. The well-conditioned highwaymen refused the whip and returned the horse. Lanfranc determined to make the same kind of experiment. They had taken his purse, they might as well take his clothes also. The robbers, however, supposed that he meant to insult them; they took his clothes, but never thought of returning his purse. They left him only his cap, which they forced down over his eyes, and bound him to a tree. Lanfranc soon perceived the difference between an action upon which the divine blessing rested, because it was done *bona fide*; and a similar action when resorted to as a clever manœuvre."

38. The *lex talionis*. Ex. xxi. 24; Lev. xxiv. 20; Deut. xix. 21. Vers. 38–39a, 43 are editorial additions fitting the passages into the "Sermon on the Mount."

39. A trifling injury but an intolerable insult.

"You will find a slave who would rather be scourged than buffeted, who believes death and stripes more tolerable than contumelious words" (Seneca).

40. **coat.** Or "tunic," the under garment. **cloak.** The loose mantle, serving also as a blanket. Therefore, if a man's clothes were taken in pledge (cf. Ex. xxii. 26–27; Prov. xx. 16; Am. ii. 8), the latter must be restored to him at sunset. "Forego even this right," says Jesus.

41. **compel.** Rather, "impress," referring to the Angaria, a sort of press-gang, a system of forced service which prevailed throughout the Roman Empire, empowering soldiers to employ men and beasts as baggage-bearers. Cf. the impressment of Simon of Cyrene (xxvii. 32).

42. Not indiscriminate charity after the manner of William Law, who demoralised his neighbourhood by giving away £2500 yearly. True charity may require the withholding of alms.

Matt. v. 43–48.

(5) "LOVE YOUR ENEMIES."

43 Ye have heard that it hath been said, Thou shalt
44 love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute
45 you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the
46 just and on the unjust. For if ye love them which

love you, what reward have ye? do not even the
47 publicans the same? And if ye salute your brethren
only, what do ye more than others? do not even
48 the publicans so? Be ye therefore perfect, even as
your Father which is in heaven is perfect.

43. The Greek doctrine. Cf. Plat., *Rep.* i. 332.

45. **may be.** Rather, "may become," "may prove."

48. "Noblesse oblige." Cf. Santa Teresa's vow "to do everything which she should judge to be the best."

Matt. vi. 1–4.

CRITICISM OF THE PHARISAIC RELIGION. (1) IN ALMSGIVING.

Take heed that ye do not your alms before men, to
be seen of them: otherwise ye have no reward of
2 your Father which is in heaven. Therefore when
thou doest thine alms, do not sound a trumpet before
thee, as the hypocrites do in the synagogues and
in the streets, that they may have glory of men.
3 Verily I say unto you, They have their reward. But
when thou doest alms, let not thy left hand know
4 what thy right hand doeth: that thine alms may
be in secret: and thy Father which seeth in secret
himself shall reward thee openly.

1. **alms.** The true reading is "righteousness," *i.e.* "religion," the generic term exemplified by three specific instances—Alms, Prayer, and Fasting. **be seen of.** Rather, "be a spectacle to," the word whence "theatre" is derived—a warning against "play-acting" in religion. "With," or "in the judgment of, your Father." Oberlin was

rescued from death in the snow between Strasbourg and the Ban de la Roche by a waggoner who declined reward. "Tell me at least your name." "Tell *me*," said the waggoner, "the name of the Good Samaritan." "His name is not on record in the Bible." "Then permit me to withhold mine."

2. **sound a trumpet.** Cf. Greek proverb, "play one's own pipe." **hypocrites.** Properly, "play-actors," posturing on the stage before an admiring audience; the epithet wherewith Jesus branded the Pharisees. Each synagogue had three deacons who collected alms at the meetings of the congregation. **in the streets.** Cf. Prov. i. 20–21, vii. 12.

4. Omit **openly** here and in vers. 6, 18.

Matt. vi. 5–15.

(2) IN PRAYER.

5 And when thou prayest, thou shalt not be as the
hypocrites are: for they love to pray standing in
the synagogues and in the corners of the streets,
that they may be seen of men. Verily I say unto
6 you, They have their reward. But thou, when thou
prayest, enter into thy closet, and when thou hast
shut thy door, pray to thy Father which is in secret;
and thy Father which seeth in secret shall reward
7 thee openly. But when ye pray, use not vain repeti-
tions, as the heathen do: for they think that they
8 shall be heard for their much speaking. Be not ye
therefore like unto them: for your Father knoweth
what things ye have need of, before ye ask him.
9 After this manner therefore pray ye: Our Father

10 which art in heaven, Hallowed be thy name. Thy
kingdom come. Thy will be done in earth, as it
11 is in heaven. Give us this day our daily bread.
12 And forgive us our debts, as we forgive our
13 debtors. And lead us not into temptation, but deliver
us from evil: For thine is the kingdom, and the power,
14 and the glory, for ever. Amen. For if ye forgive
men their trespasses, your heavenly Father will
15 also forgive you: but if ye forgive not men their
trespasses, neither will your Father forgive your
trespasses.

5. **standing.** The Jewish posture in prayer (cf. Luke xviii. 11). Wherever a man was at the hour of prayer, he must assume the posture: if riding an ass, he must dismount; if gathering fruit in a tree, he must descend. The "play-actors" so timed it as to be at **the corners of the streets** at the hour of prayer, that all might witness their elaborate devotions.

6. Isa. xxvi. 20.

7. **use not vain repetitions.** "Do not babble," like the priests of Baal (1 Kings xviii. 26). "Every one," says the Talmud, "that multiplies prayer is heard." Such prayer, says Jesus, is heathenish.

8. The Father knows and is gracious. He needs neither to be instructed nor to be importuned.

9. **After this manner.** "Thus," not "in these words"; a model, not a formula, of prayer. ***Our Father.*** True prayer is social and intercessory. So the Rabbis required that in praying a man should "associate himself with the Congregation." "Any benediction," said R. Judah, "wherein no mention is made of the Name, is no benediction." The **name** of God is "whatsoever there is whereby he makes himself known" (Westm. Catech.).

10. "Any benediction," said R. Jochanan, "wherein no mention is made of the Kingdom, is no benediction." **Thy will,** etc. Then earth would be as Heaven. "A red-hot ploughshare running among the roots in your garden, would not be more blasting to them, than the will of God —if it were done in your nature—would be to your pride, your avarice, your idolatrous affections, your lusts, your appetites, your passions" (H. W. Beecher).

11. **our daily bread.** Translate with R.V. marg., "our bread for the coming day." This is not inconsistent with ver. 34. The Lord's Prayer is a morning prayer. He was accustomed to "rise a great while before day" and pray (cf. Mark i. 35), and at that early hour the day just breaking was styled either "to-day" or "the coming day." It was probably early when "He was praying in a certain place" (Luke xi. 1).

12. Cf. Ecclus. xxviii. 2: "Forgive thy neighbour the hurt that he hath done thee; and then thy sins shall be pardoned when thou prayest."

13. God does not tempt us (cf. Jas. i. 13), but He often, for our moral strengthening, puts us on the battlefield. When temptation assails us, we should confront it bravely, relying on the reinforcements of grace; but we should never foolhardily court it, and we should pray God, if it please Him, not to **lead us into it,** *i.e.*, not to put us on the field (cf. xxvi. 41), unlike that virtuous lady who "desired St. Athanasius to procure for her, out of the number of the widows fed from the ecclesiastical *corban*, an old woman, morose, peevish, and impatient; that she might

by the society of so ungentle a person have often occasion to exercise her patience, her forgiveness and charity."

14–15. Cf. Juan de Avila: "It is wholly impossible for a man to be gathering figs from the hand of God whilst he is sowing thorns with his neighbour."

Matt. vi. 16–18.

(3) IN FASTING.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I
17 say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy
18 face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

16. **they make their faces unsightly that they may be a sight to men in their fasting.** All play-acting! "Diogenes endured the extremity of the winter's cold, that the people might wonder at his austerity and philosophical patience; but Plato, seeing the people admiring the man and pitying the sufferance, told them that the way to make him warm himself was for them to be gone and take no notice of him."

17. As if for a glad festival. A humorous direction how to fast, really an abolition of the practice.

Matt. vi. 19–34.

ON WORLDLY-MINDEDNESS.

19 Lay not up for yourselves treasures upon earth,
where moth and rust doth corrupt, and where thieves
20 break through and steal: but lay up for yourselves
treasures in heaven, where neither moth nor rust
doth corrupt, and where thieves do not break
21 through nor steal: for where your treasure is, there
22 will your heart be also. The light of the body is
the eye: if therefore thine eye be single, thy whole
23 body shall be full of light. But if thine eye be evil,
thy whole body shall be full of darkness. If therefore
the light that is in thee be darkness, how great is
24 that darkness! No man can serve two masters:
for either he will hate the one, and love the other;
or else he will hold to the one, and despise the other.
25 Ye cannot serve God and mammon. Therefore I
say unto you, Take no thought for your life, what
ye shall eat, or what ye shall drink; nor yet for
your body, what ye shall put on. Is not the life
more than meat, and the body than raiment?
26 Behold the fowls of the air: for they sow not,
neither do they reap, nor gather into barns; yet
your heavenly Father feedeth them. Are ye not
27 much better than they? Which of you by taking
28 thought can add one cubit unto his stature? And
why take ye thought for raiment? Consider the
lilies of the field, how they grow; they toil not,
29 neither do they spin: and yet I say unto you, That
even Solomon in all his glory was not arrayed like
30 one of these. Wherefore, if God so clothe the grass
of the field, which to-day is, and to-morrow is cast
into the oven, shall he not much more clothe you, O
31 ye of little faith? Therefore take no thought,

saying, What shall we eat ? or, What shall we drink ?
32 or, Wherewithal shall we be clothed ? (For after
all these things do the Gentiles seek :) for your
heavenly Father knoweth that ye have need of all
33 these things. But seek ye first the kingdom of God,
and his righteousness ; and all these things shall be
34 added unto you. Take therefore no thought for the
morrow : for the morrow shall take thought for the
things of itself. Sufficient unto the day is the evil
thereof.

19–21. "A man's true wealth hereafter," said Mohammed, "is the good he has done in this world to his fellow-man. When he dies, people will ask, What property has he left behind him? But the angels will ask, What good deeds has he sent before him?"

22–23. A puzzle to interpreters. The difficulty lies in the confusion of the literal and the metaphorical, the eye of the body and the eye of the mind. Probably the saying had been corrupted in the process of oral transmission ere the Evangelist committed it to writing. The general idea, however, is plain. It is a warning against covetousness. In Biblical language **single** meant "liberal" (cf. Rom. xii. 8 ; Jas. i. 5), and **evil** "grudging" or "niggardly" (cf. vii. 11 ; xx. 15), and **dark** was a colloquialism for "uncharitable." Chrysostom, applying a desperate remedy to a desperate case, understands "single" as "healthy," and "evil" as "diseased."

24. **No one can be a slave to two lords.** Especially rival lords, like David and Absalom, Gregory and Henry. Neutrality or compromise is impossible. **Ye cannot be slaves to God and mammon** (the Syriac word for "riches"). "Ye

cannot, O wretched slaves of Mammon, at once glory in the Cross of our Lord Jesus Christ and hope in the treasures of money, depart after gold and prove how sweet is the Lord" (Bernard). "It is as possible for a man to worship a crocodile, and yet be a pious man, as to have his affections set upon this world, and yet be a good Christian" (Law).

25. **Be not anxious for your life.** Cf. Phil. iv. 6. Worry has been called "unbelieving work."

26. Anxiety is *unreasonable.* If God cares for the less, will He not care for the greater?

27. Anxiety is *useless.* It does not avert trouble. **stature.** Rather, "age." A cubit would be an enormous addition to one's stature, not "that which is least" (Luke xii. 26). With this use of **cubit** as a measure of time cf. "handbreadth" in Ps. xxxix. 5. Herbert, 115: "My Inch of life"; Baxter, *Reliq.* I. i. § 16: "This hasty Inch of Time." **Which of you, though ever so anxious, can add to the length of his life a single cubit?**

32. Anxiety is *irreligious.* It is practical heathenism, natural in Gentiles but inexcusable in the Heavenly Father's children.

33. **these things.** Not riches, but food and raiment. "Wherefore does not that suffice thee which Christ promises? Thou seemest to thyself rich; and, if thou hast not God, what hast thou? Thy neighbour seems poor; and, if he has God, what has he not?" (Aug.).

34.

> "Troubles that never come make most grey hair,
> And backs are bent by loads they never bear."

Matt. vii. 1–6.

AGAINST JUDGING.

Judge not, that ye be not judged. For with what
2 judgment ye judge, ye shall be judged: and with
what measure ye mete, it shall be measured to you
3 again. And why beholdest thou the mote that is
in thy brother's eye, but considerest not the beam
4 that is in thine own eye? Or how wilt thou say to
thy brother, Let me pull out the mote out of thine
eye; and, behold, a beam is in thine own eye?
5 Thou hypocrite, first cast out the beam out of thine
own eye; and then shalt thou see clearly to cast out
6 the mote out of thy brother's eye. Give not that
which is holy unto the dogs, neither cast ye your
pearls before swine, lest they trample them under
their feet, and turn again and rend you.

1–2. "**Judge not** without knowledge, love, necessity. Yet a dog is to be reckoned a dog and a swine a swine, ver. 6" (Bengel). Our judgments of others are self-revealing. "There are some writers who, in the severity of their judgments, condemn themselves. They are infidels as to the possible existence of disinterested virtue and benevolence" (Dean Hook). St. Francis of Sales had a good rule: "If an action may be considered in more lights than one, always choose the most favourable."

3–5. **the mote . . . the beam.** Rather, "the chip . . . the log." A carpenter's proverb, appropriate on the lips of the Carpenter of Nazareth. It has been suggested that "eye" represents the Aramaic word which means not only "eye" but "well": "A chip in your brother's well, a log in your own." **Behold, the log.**

6. **that which is holy** may represent the Aramaic for "the signet-ring," aptly corresponding to **your pearls.** The swine **trample,** the dogs **turn and rend.**

Matt. vii. 7–12.

ON PRAYER.

7 Ask, and it shall be given you; seek, and ye shall
8 find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall
9 be opened. Or what man is there of you, whom if
10 his son ask bread, will he give him a stone? Or if
11 he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?
12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

7. Cf. Thom. à Kemp.: "God often gives in one short moment what He has long time denied; He sometimes gives at the end what at the beginning of prayer He deferred giving." Cromwell to his daughter, Bridget Ireton, 25th Oct. 1646: "To be a seeker is to be of the best sect next to a finder; and such an one shall every faithful humble seeker be at the end. Happy seeker, happy finder!"

9–10. **bread.** Rather, "a loaf." These are proverbial phrases. "Fabius Verrucosus used to call a benefit roughly given by a hard man 'stony

bread'" (Seneca). Greek proverb: "For a perch a scorpion."

11. **evil.** *I.e.*, "grudging," "ungenerous" (see n. on vi. 23). Jesus loved this *a fortiori* argument (cf. vi. 30). Cf. Isa. xlix. 15.

12. The Golden Rule. Cf. xxii. 37–40. Other teachers had said things like this. *E.g.*, Tob. iv. 15: "What thou hatest, do to none;" Hillel's answer to the mocking Gentile (see n. on xxii. 37–40). These maxims, however, are negative. There is a long distance between "Do as you would be done by" and "Do not as you would not be done by."

Matt. vii. 13–14.

THE TWO GATES AND THE TWO WAYS.

13 Enter ye in at the strait gate: for wide is the gate,
and broad is the way, that leadeth to destruction,
14 and many there be which go in thereat: because
strait is the gate, and narrow is the way, which
leadeth unto life, and few there be that find it.

13–14. The figure of the Two Gates and the Two Ways was a favourite emblem of life with the ancient moralists. **Enter through the narrow gate; because broad is the gate and spacious the way . . .; because narrow is the gate and straitened the way.** "'Narrow' as making those that enter toil and sweat and be straitened until they pass through, and as not having room for those that are gross with their sins until they put off the grossness of their sin" (Euth. Zig.). "Only room for body and soul, but not for body and soul and sin" (Bunyan, *Gr. Ab.* 55).

Matt. vii. 15–20.

THE TEST OF PROFESSION.

15 Beware of false prophets, which come to you in
sheep's clothing, but inwardly they are ravening
16 wolves. Ye shall know them by their fruits. Do
17 men gather grapes of thorns, or figs of thistles? Even
so every good tree bringeth forth good fruit; but a
18 corrupt tree bringeth forth evil fruit. A good tree
cannot bring forth evil fruit, neither can a corrupt
19 tree bring forth good fruit. Every tree that
bringeth not forth good fruit is hewn down, and cast
20 into the fire. Wherefore by their fruits ye shall
know them.

15. In *The Teaching of the Twelve Apostles* the false prophet is stigmatised as "a Christ-trafficker," *i.e.*, one who makes "godliness a way of gain" (1 Tim vi. 5, R.V.).

16. **From their fruits ye will recognise them**" (so ver. 20). **Grape-clusters.**

17. **Every good tree produceth sound fruits, while the rotten tree produceth bad fruits.**

18. **bring forth.** Not the same word as in vers. 17, 19 ("produceth"). "Sometimes it may bring forth *good-like* fruit (Halyburton).

Matt. vii. 21–27.

WORTHLESSNESS OF LIP-HOMAGE.

21 Not every one that saith unto me, Lord, Lord, shall
enter into the kingdom of heaven; but he that
doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have
we not prophesied in thy name? and in thy name
have cast out devils? and in thy name done many
23 wonderful works? And then will I profess unto
them, I never knew you: depart from me, ye that
24 work iniquity. Therefore whosoever heareth these
sayings of mine, and doeth them, I will liken him
unto a wise man, which built his house upon a rock:
25 and the rain descended, and the floods came, and
the winds blew, and beat upon that house; and it
26 fell not: for it was founded upon a rock. And
every one that heareth these sayings of mine, and
doeth them not, shall be likened unto a foolish man,
27 which built his house upon the sand: and the rain
descended, and the floods came, and the winds blew,
and beat upon that house; and it fell: and great
was the fall of it.

21. Luis de Granada (A.D. 1504–1582): "As sweet perfume standing in an open vessel, having no cover, doth forthwith lose the sweetness and fragrance of the scent; so the sweet and precious ointment of devotion doth lose all virtue and efficacy when the mouth is loosed, and the tongue doth lavish and superabound in religious talk." Cf. the story of the "pious" old woman and little Baruch Spinoza's ducats in Martineau's *Types of Eth. Theory*, i. p. 251.

22. *E.g.* Judas, who shared the Apostolic Commission (x. 7–8).

23. "And since they are unworthy, how wrought the Holy Spirit in them? Surely for these two reasons: that the ambition of the grace of God might be demonstrated, being shed even on the unworthy; and that others through them might be benefited—as many as were healed by them

and as many as, beholding such wonder-workings, believed the Christ" (Euth. Zig.).

24. **wise.** Rather, "prudent," the same word as in xxv. 2. He looked beyond the fair weather to the coming storms. He dug down to the bed-rock and built on it (cf. Luke vi. 48).

25. **And down rushed the rain. beat upon.** Rather, "fell against."

26. **upon the sand.** Luke adds, "without a foundation" (vi. 49). Cf. the ancient proverb, "Build on the sand," expressive of unenduring labour.

27. **beat upon.** Rather, "smote against" (not the same word as in ver. 25).

Matt. vii. 28–29.

EFFECT OF THE LORD'S TEACHING.

28 And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine:
29 for he taught them as one having authority, and not as the scribes.

See Introd. pp. 7f. **the multitudes were astonished at his teaching; for he was teaching them as having authority, and not as their scribes.** The Scribes were mere retailers of the Tradition of the Elders. No statement carried authority unless introduced with "Rabbi So-and-So says." "He who teaches any thing," said R. Eliezer, "which he has not heard from his master, provokes the Divine Majesty to depart from Israel." Jesus said: "Ye have heard . . . ; but I say . . ."

Matt. viii. 1–4; cf. Mark i. 40–45 = Luke v. 12–16.

CLEANSING OF A LEPER.

When he was come down from the mountain, great
2 multitudes followed him. And, behold, there came
a leper, and worshipped him, saying, Lord, if thou
3 wilt, thou canst make me clean. And Jesus put
forth his hand, and touched him, saying, I will; be
thou clean. And immediately his leprosy was
4 cleansed. And Jesus saith unto him, See thou tell
no man; but go thy way, shew thyself to the priest,
and offer the gift that Moses commanded, for a
testimony unto them.

2. **a leper approached and did obeisance to him.** "These four," says the Talmud, "are reckoned as dead—the blind, the leper, the poor, and the childless." Cf. Num. xii. 12. The leper must not enter a walled town, and must by dress and voice warn men to hold aloof (Num. v. 1–4; Lev. xiii. 45). In the Synagogue he was limited to a special enclosure.

3. It is recorded of one Rabbi that he would not eat eggs from a street where there was a leper; of another that, when he saw a leper, he hid himself; of a third that, when he saw one, he pelted him with stones. Jesus **touched,** or rather "grasped him." **clean.** Rather, "made clean," "cleansed." "**I will** is a demonstration of philanthropy, **Be cleansed** of power" (Euth. Zig.).

4. Cf. Lev. xiv. 1–32. Jesus would not (1) seem to slight the Law (cf. v. 17–20), (2) give the Rulers a pretext for accusing Him and impeding His ministry.

Matt. viii. 5–13; cf. Luke vii. 2–10.

HEALING OF THE CENTURION'S SLAVE.

5 And when Jesus was entered into Capernaum, there
6 came unto him a centurion, beseeching him, and
saying, Lord, my servant lieth at home sick of the
7 palsy, grievously tormented. And Jesus saith unto
8 him, I will come and heal him. The centurion
answered and said, Lord, I am not worthy that thou
shouldest come under my roof: but speak the word
9 only, and my servant shall be healed. For I am a
man under authority, having soldiers under me:
and I say to this man, Go, and he goeth; and to
another, Come, and he cometh; and to my servant,
10 Do this, and he doeth it. When Jesus heard it, he
marvelled, and said to them that followed, Verily
I say unto you, I have not found so great faith, no,
11 not in Israel. And I say unto you, That many shall
come from the east and west, and shall sit down
with Abraham, and Isaac, and Jacob, in the kingdom
12 of heaven. But the children of the kingdom shall
be cast out into outer darkness: there shall be
13 weeping and gnashing of teeth. And Jesus said
unto the centurion, Go thy way; and as thou hast
believed, so be it done unto thee. And his servant
was healed in the selfsame hour.

On Matthew's abbreviation of the story see Introd. p. 7.

5. **a centurion.** An officer in the service of Herod Antipas; a Gentile, but, if not actually a proselyte, so well disposed to the Jewish religion that he had built the Synagogue at Capernaum at his own expense (Luke vii. 5).

6. **servant.** Properly "boy" (cf. Latin *puer*). He was a faithful retainer who, as sometimes

happened, had endeared himself to his master, perhaps by some signal act of service.

8. **worthy.** Rather, "fit;" not because he was only a Gentile, but because he had conceived so highly of Jesus. He was probably thinking how his townsman's child had been healed from a distance by the word of Jesus (John iv. 46–53).

9. He conceived of Jesus as the head of a spiritual hierarchy like the military system in which he occupied a subordinate place. If he had such authority, what could not Jesus do with the hosts of Heaven at His command? **servant.** Rather, "slave."

10. As at Nazareth "He marvelled because of their unbelief" (Mark vi. 6).

11–12. Part of the answer to the question "Are there few that be saved?" (Luke xiii. 28–29). Matthew omits that incident, but inserts here that striking saying (see Introd. p. 7). The felicity of the Kingdom of Heaven was pictured by the image of a glad feast, "the marriage-supper of the Lamb." **into the outer darkness.** *I.e.*, out of the bright festal-chamber into the cold, dark street. **the wailing and the gnashing of teeth.** At the thought of what they have lost.

Matt. viii. 14–17; cf. Mark i. 29–34 = Luke iv. 38–41.

HEALING OF PETER'S MOTHER-IN-LAW AND OTHERS.

14 And when Jesus was come into Peter's house, he
15 saw his wife's mother laid, and sick of a fever. And
he touched her hand, and the fever left her: and she

16 arose, and ministered unto them. When the even
was come, they brought unto him many that were
possessed with devils: and he cast out the spirits
17 with his word, and healed all that were sick: that
it might be fulfilled which was spoken by Esaias the
prophet, saying, *Himself took our infirmities, and
bare our sicknesses.*

14. Fever was prevalent on the marshy shores of the low-lying Lake, 682 feet below sea-level in a hill-girt basin.

15. **touched.** Rather, "grasped" (cf. ver. 3). The cure was instantaneous and complete with no lingering convalescence.

16. It was the Sabbath (cf. Mark i. 21, 29 = Luke iv. 31, 38). The Jewish day ended at 6 p.m. (cf. n. on xxvii. 18), and they waited till it was over that they might not break the Sabbath-law. **with a word.** Not with rites and incantations, like the exorcists.

17. Isa. liii. 4. One of the Evangelist's fresh translations (see Introd. p. 10).

Matt. viii. 18–34; cf. Mark iv. 35–v. 20 = Luke viii. 22–39.

RETREAT ACROSS THE LAKE.

18 Now when Jesus saw great multitudes about him,
he gave commandment to depart unto the other side.
19 And a certain scribe came, and said unto him, Master,
20 I will follow thee whithersoever thou goest. And
Jesus saith unto him, The foxes have holes, and the
birds of the air have nests; but the Son of man hath
21 not where to lay his head. And another of his

disciples said unto him, Lord, suffer me first to go
22 and bury my father. But Jesus said unto him,
23 Follow me; and let the dead bury their dead. And
when he was entered into a ship, his disciples
24 followed him. And, behold, there arose a great
tempest in the sea, insomuch that the ship
was covered with the waves: but he was asleep.
25 And his disciples came to him, and awoke him,
26 saying, Lord, save us: we perish. And he saith
unto them, Why are ye fearful, O ye of little faith?
Then he arose, and rebuked the winds and the sea;
27 and there was a great calm. But the men marvelled,
saying, What manner of man is this, that even the
28 winds and the sea obey him! And when he was
come to the other side into the country of the Gerge-
senes, there met him two possessed with devils,
coming out of the tombs, exceeding fierce, so that
29 no man might pass by that way. And, behold,
they cried out, saying, What have we to do with thee,
Jesus, thou Son of God? art thou come hither to
30 torment us before the time? And there was a good
way off from them an herd of many swine feeding.
31 So the devils besought him, saying, If thou cast us
out, suffer us to go away into the herd of swine.
32 And he said unto them, Go. And when they were
come out, they went into the herd of swine: and,
behold, the whole herd of swine ran violently down
a steep place into the sea, and perished in the waters.
33 And they that kept them fled, and went their ways
into the city, and told every thing, and what was
34 befallen to the possessed of the devils. And, behold,
the whole city came out to meet Jesus: and when
they saw him, they besought him that he would
depart out of their coasts.

18. He retired because He was (1) weary with the long day's toil and (2) displeased with the

enthusiasm of the multitude, all agape at His miracles, indifferent to His message.

19. The Scribes were a learned order of the Pharisees, called also Lawyers and Doctors of the Law. They bore the honourable name of Rabbi, and were the Teachers of Israel (cf. John iii. 10). Literally "one Scribe," perhaps no more than our Def. Art., but probably rather a graphic touch depicting the great man's approach in solitary state. He had been persuaded by His miracles of the Messiahship of Jesus, and, cherishing the Jewish ideal, he anticipated the day when He would be enthroned as King of Israel, and thought by attaching himself to Him to participate in the approaching distribution of rewards and honours. Even the Twelve cherished this secular ideal to the very close (cf. xx. 20–28). **Master.** Rather "Teacher," *i.e.*, Rabbi (cf. John xx. 16).

20. Jesus dispels his illusion by showing him what following Him really involved. What the title **Son of Man** precisely meant is a much disputed question. (1) It is certainly not, like "Son of God" and "Son of David," a Messianic title (cf. xvi. 13, 16). (2) It is a title of humiliation. "The sons of man" was the phrase in our Lord's day for the common folk, the despised "people of the earth." (3) It was just after His manifestation to Israel that He first called Himself by the name (John i. 51). When the Baptist had pointed Him out as the Messiah, the announcement would be received with incredulity and derision: "This the Messiah! this Galilean! this Nazarene! this carpenter! This is no kingly Son of God; He is one of the sons of man." (4) He heard the derisive outcry, and caught up the

contemptuous epithet. "The Son of Man"—yes, that would be His name. It would serve a double purpose. It would proclaim His sympathy with the poor and despised, and it would be a constant protest against the secular idea of the Messiah which prevailed among the Jews and more than anything else hindered the recognition of His claims. (5) The opinion that it was a contumelious epithet is borne out by the fact that, though Jesus loved to call Himself by it, the Evangelists never apply it to Him. They would as soon have called Him "the Friend of Tax-gatherers and Sinners" or any other of the nicknames wherewith His enemies branded Him. (6) He used the title in connection with (*a*) His present humiliation (*e.g.*, Matt. viii. 20, xvii. 22); (*b*) His future glory, declaring the majesty which was hidden beneath His seeming weakness and would one day be manifested (*e.g.*, John i. 51; Matt. xxv. 31, xxvi. 64).

lay. Rather, "lay down," the same expression as in John xix. 30: "He laid down His head and gave up the ghost." He never laid down His head until, His work accomplished, He laid it down on the Cross.

21. An Oriental way of pleading the priority of domestic claims. His father was not really lying dead. Cf. Wendt, *Teaching of Jesus*, ii. p. 70: "A missionary in Syria relates that an intelligent and rich young Turk, whom he advised at the close of his education to make a tour to Europe, answered: 'I must first bury my father.' As that father had hitherto been in the enjoyment of good health, the missionary expressed surprise at the intelligence of his death. But the young man explained that he only meant that one must before all things devote himself to the duties which he owes

to his relatives." Jesus did not make light of these duties, but He claimed, not for God or the Kingdom of Heaven merely, but for Himself, a prior devotion (cf. x. 37; Luke xiv. 26). A high personal claim.

22. **leave the dead** (spiritually) **to bury their own dead.** So a general might say to his troops: "Let others see to the dead and wounded. Press you on to victory."

23. **the boat** (see n. on iv. 21). *I.e.*, the one which waited His use (Mark iii. 9).

24. **tempest.** Literally "earthquake." **The boat was being covered by the waves.**

25. **Lord, save! We are perishing.**

26. **there ensued a great calm.** No gradual abatement of the wind or continued heaving of the sea as when a storm subsides naturally. Cf. n. on viii. 15.

27. **the men.** *I.e.*, not only the disciples but the crews of the other boats (Mark iv. 36).

28. The best authorities have here **Gadarenes,** and in Mark and Luke **Gerasenes.** The latter is the true form. Gerasa (Gergesa being an alternative form), the modern Khersa, was a place on the eastern side of the Lake, "an ancient city on the lake now called Tiberias, and in its neighbourhood there is a precipice flanking the lake, from which, it is pointed out, the swine were thrown down by the dæmons" (Origen). **two demoniacs.** According to Mark and Luke, there was only one. Matthew duplicates (as in xx. 30; cf. Mark x. 46 = Luke xviii. 35), perhaps misled by **we** (ver. 29), where the dæmons speak. All sorts of distemper, physical, mental, and moral, were in those days ascribed, not only by the Jews but by the Greeks and Romans, to the operation of

malignant dæmons. The notion came from Persia; and M. Aurelius says (i. 6) that he learned from Diognetus to disbelieve it. It was rooted in men's minds, and the sufferers were persuaded that they were under the power of dæmons and fancied themselves their mouthpieces, just as a madman will imagine himself some great personage and speak and act in character. Insanity and epilepsy were regarded as peculiarly virulent forms of possession. This demoniac was a violent and dangerous madman, haunting the sepulchres, which remain to this day at Khersa, hewn out of the face of the mountain.

29. **Son of God.** A title of the Messiah (cf. John xi. 27, xx. 31); not implying deity. The king of Israel had been called the Son of God as God's vicegerent, and the Messiah was called the Son of God as the King of David's lineage who should break in pieces the oppressor and restore the kingdom to Israel. How did the madman know Jesus? Probably before his seizure he had heard His fame or even listened to His preaching on the other side of the Lake. He had stifled conviction, and now on seeing Him supposes that He has come in haste, **before the time,** to execute the judgment which, according to Jewish expectation, the Messiah was to execute on the dæmons at "the day of the great consummation."

31. The madman was conceived and conceived himself as the mouthpiece of the dæmons.

32. **Go.** Rather, "Away!" It was an insane proposal, but Jesus humours it after the manner of a wise physician. Cf. Shak., *Com. of Err.* IV. iv.:

> "Is't good to soothe him in these contraries?"
> "It is no shame; the fellow finds his vein
> And, yielding to him, humours well his frenzy."

Just as He directed the fish into the net of His disciples (Luke v. 4–6 ; John xxi. 6), so He pressed the swine into the service of His beneficent purpose. When the madman saw the catastrophe, he was persuaded of his dispossession. The dæmons had gone out of him and had been swept into Gehenna, since, according to Jewish ideas, the sea was one of the doors into Gehenna (cf. Jon. ii. 13). This calmed his frenzy, and he yielded himself to the will of Jesus.

34. They were stricken with superstitious dread and apprehension of further damage to their property. It was "uncanny" to have Jesus in their midst. **to meet.** See n. on xxv. 6. **coasts.** Rather, "borders," "district."

Matt. ix. 1–8 ; cf. Mark ii. 1–12 = Luke v. 17–26.

HEALING OF A PARALYTIC.

And he entered into a ship, and passed over, and
2 came into his own city. And, behold, they brought
to him a man sick of the palsy, lying on a bed : and
Jesus seeing their faith said unto the sick of the
palsy ; Son, be of good cheer ; thy sins be forgiven
3 thee. And, behold, certain of the scribes said
4 within themselves, This man blasphemeth. And
Jesus knowing their thoughts said, Wherefore think
5 ye evil in your hearts ? For whether is easier to
say, Thy sins be forgiven thee ; or to say, Arise,
6 and walk ? But that ye may know that the Son of
man hath power on earth to forgive sins, (then saith
he to the sick of the palsy,) Arise, take up thy bed,
7 and go unto thine house. And he arose, and de-

8 parted to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

On Matthew's abbreviation of the story see Introd. p. 7.

1. **his own city.** *I.e.*, Capernaum, the headquarters of His ministry.

2. From (1) the presence of the Scribes and (2) Mark's "were gathered together," rather "were congregated" (the verb cognate to "synagogue"), it appears that the scene was the Synagogue; not, however, on the Sabbath, else they would have charged Him with Sabbath-breaking, but at one of the week-day meetings (Monday or Thursday). **bed.** Rather, "couch." The man had sinned, and his infirmity was the consequence of his early excesses. Yet his intellect was clear. He knew his need and had faith in the power of Jesus. **their faith.** *I.e.*, his and his friends'. **Courage, child! Thy sins are forgiven.** A tender and pitiful address.

3. "Avenging their own passions, they fancied they were avenging God" (Euth. Zig.).

6. **power.** Rather, "authority." The forgiving of sins, the Scribes reasoned, was a divine prerogative, and by claiming it Jesus put Himself on an equality with God. "Did He remove the suspicion? Had He not been equal to God, it was His duty to say: 'Why do ye impute to Me an unmeet assumption? I am far from having this power.' But in fact He said nothing of the sort" (Chrysost.). He proceeded to vindicate His title to that divine prerogative. It was an article of Rabbinical theology that "no sick man was healed of his disease until his sins had all been forgiven him." Thus

Jesus had but to heal the man to prove that He had actually forgiven him; and, if He had forgiven him, He had, *ex hypothesi*, done what only God could do. The miracle was more than a claim to deity. It was a claim and a demonstration of it.

Matt. ix. 9–13; cf. Mark ii. 13–17 = Luke v. 27–32.

MATTHEW THE TAX-GATHERER.

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose,
10 and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.
11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans
12 and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician,
13 but they that are sick. But go ye and learn what that meaneth, *I will have mercy, and not sacrifice:* for I am not come to call the righteous, but sinners to repentance.

9. See Introd. p. 1. The imperial government farmed out the business of collecting the revenues of tributary provinces to powerful capitalists, who employed agents to do the work in the various districts. These agents were the tax-gatherers (Lat. *Publicani*) who figure in the Gospel-story. They were hated both for their extortion and as minions of the heathen tyrant. Peculiarly odious was a Jew who discharged the office, executing on his country-

men the oppressor's tyranny for the oppressor's gold. Such a tax-gatherer was Matthew, as his Hebrew name shows. **receipt of custom.** Rather, "place of toll," "custom-house." His conversion seems sudden, but his heart had been prepared. He must have heard Jesus preach, and his desire had gone out to "the Friend of Tax-gatherers and Sinners" (xi. 19).

10. **the house.** *I.e.*, Matthew's. A splendid confession of Jesus.

11. In their judgment it was a defilement to enter a sinner's house, much more to eat with a sinner. Cf. Luke xv. 2. They took the disciples to task, fearing to assail the "Teacher" (see n. on viii. 19) after their recent discomfiture, and perhaps, as Chrysostom suggests, thinking to discredit Him with them and detach them from Him.

12. An epigrammatic defence. For argument's sake He accepts their estimate of themselves. "You claim that you are whole. Granted: then it is not with you that I must take to do, but with those plague-stricken sinners whom you loathe. I am the Physician of Souls, and it is the sick and not the whole that need a physician."

13. Hos. vi. 6, a favourite quotation of Jesus (cf. xii. 7): **It is mercy that I desire and not sacrifice.** Omit **to repentance.** A theological gloss. Cf. Juan de Avila (1500–1569): "Woe to that soul which presumes to think that he can approach God in any other way than as a sinner asking mercy. Know you yourself to be wicked, and God will wrap you up warm in the mantle of His goodness."

Matt. ix. 14–17; cf. Mark ii. 18–22 = Luke v. 33–39.

THE DISCIPLES OF JOHN AND FASTING.

14 Then came to him the disciples of John, saying,
Why do we and the Pharisees fast oft, but thy dis-
15 ciples fast not? And Jesus said unto them, Can
the children of the bridechamber mourn, as long as the
bridegroom is with them? but the days will come,
when the bridegroom shall be taken from them,
16 and then shall they fast. No man putteth a piece of
new cloth unto an old garment, for that which is put
in to fill it up taketh from the garment, and the rent
17 is made worse. Neither do men put new wine into
old bottles: else the bottles break, and the wine
runneth out, and the bottles perish: but they put
new wine into new bottles, and both are preserved.

14. The Baptist's disciples regarded Jesus as a rival to their master (cf. John iii. 25–30). They maintained a separate organisation in Apostolic days (Acts xviii. 25, xix. 3).

15. **Can the sons of the bride-chamber,** etc. Jesus reminds them of their master's words (John iii. 29). **but there will come days when,** etc. Jesus knew the end from the beginning. He foresaw the Cross.

16–17. Two homely metaphors illustrating the folly of carrying the usages of the old order into the new. **the rent,** etc. Rather, "a worse rent is made." **bottles.** Rather, "wine-skins." **the skins burst, and the wine poureth out. new bottles.** Rather, "fresh skins."

Matt. ix. 18–26; cf. Mark v. 21–43 = Luke viii. 40–56.

THE RULER'S DAUGHTER AND THE WOMAN WITH THE ISSUE OF BLOOD.

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come
19 and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his dis-
20 ciples. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind
21 him, and touched the hem of his garment: for she said within herself, If I may but touch his garment,
22 I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the
23 woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the
24 minstrels and the people making a noise, he said unto them, Give place: for the maid is not dead,
25 but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and
26 took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

18. **ruler.** *I.e.*, of the Synagogue, named Jaïrus (Mark, Luke). **worshipped.** Rather, "did obeisance to."

20. **touched,** etc. Rather, "grasped the tassel of His cloak." See n. on xxiii. 5.

21–22. **whole.** "Made whole," literally "saved." Salvation was healing, and Jesus the Physician. So the Greeks styled Æsculapius, their god of medicine, the Saviour.

23. Hired mourners were brought in to lead the

dirge. Cf. 2 Chron. xxxv. 25; Jer. ix. 17–18; Amos v. 16.

24. Chrysostom: "Before the Advent of Christ death was called death. . . . But, since Christ came and died for the life of the world, death is no longer called death but slumber and falling asleep." Cf. xxvii. 52; Acts vii. 60, xiii. 36; 1 Thess. iv. 13–15. Cemetery means "sleeping-place."

25. **arose.** Rather, "was awakened."

Matt. ix. 27–30.

TWO BLIND MEN.

27 And when Jesus departed thence, two blind men
followed him, crying, and saying, Thou Son of David,
28 have mercy on us. And when he was come into the
house, the blind men came to him: and Jesus saith
unto them, Believe ye that I am able to do this?
29 They said unto him, Yea, Lord. Then touched he
their eyes, saying, According to your faith be it unto
30 you. And their eyes were opened; and Jesus
straitly charged them, saying, See that no man
know it.

27. **Son of David.** A popular Messianic title. Cf. xii. 23, xv. 22, xx. 30, 31, xxi. 9, 15.

28. **the house.** Where Jesus lodged. He would not heal them in public, disliking the enthusiasm of the wonder-loving multitude. **Believe ye.** Rather, "Have ye faith." Faith was the condition of the Lord's miraculous operation. Cf. xiii. 58.

29. **touched.** Kindly, in assurance of His sympathy. They could not see His gracious face.

30. **straitly charged.** Wishing the miracle to be

kept secret from the multitude. A very graphic word, properly "to snort," like a restive horse champing its bit. Cf. Germ. *ansehnauben*. Euth. Zig.: "He eyed them austerely, knitting His brows and shaking His head at them, as they are wont to do that caution men about keeping secrets."

Matt. ix. 31–34.

A DUMB DEMONIAC.

31 But they, when they were departed, spread abroad
32 his fame in all that country. As they went out, behold, they brought to him a dumb man possessed
33 with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled,
34 saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils.

32–34. **As they.** *I.e.*, Jesus and His disciples. **were going forth.** *I.e.*, from Capernaum. They were starting on a missionary tour. **devils.** Rather, "dæmons."

Matt. ix. 35–x. 42; cf. Mark vi. 7–13=Luke ix. 1–6, x. 1–12, vi. 40, xii. 2–9, 51–53, xvii. 33.

COMMISSION OF THE APOSTLES

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness
36 and every disease among the people. But when

he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no
37 shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are
38 few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.
1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness
2 and all manner of disease. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the
3 son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Lebbæus, whose
4 surname was Thaddæus; Simon the Canaanite, and
5 Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and
6 into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.
7 And as ye go, preach, saying, The kingdom of heaven
8 is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received,
9 freely give. Provide neither gold, nor silver, nor
10 brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves:
11 for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in
12 it is worthy; and there abide till ye go thence. And
13 when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.
14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city,
15 shake off the dust of your feet. Verily I say unto

you, It shall be more tolerable for the land of Sodom
and Gomorrha in the day of judgment, than for that
16 city. Behold, I send you forth as sheep in the
midst of wolves: be ye therefore wise as serpents,
17 and harmless as doves. But beware of men: for
they will deliver you up to the councils, and they will
18 scourge you in their synagogues; and ye shall be
brought before governors and kings for my sake, for
19 a testimony against them and the Gentiles. But
when they deliver you up, take no thought how or
what ye shall speak: for it shall be given you in
20 that same hour what ye shall speak. For it is not
ye that speak, but the Spirit of your Father which
21 speaketh in you. And the brother shall deliver up
the brother to death, and the father the child: and
the children shall rise up against their parents, and
22 cause them to be put to death. And ye shall be
hated of all men for my name's sake: but he that
23 endureth to the end shall be saved. But when they
persecute you in this city, flee ye into another: for
verily I say unto you, Ye shall not have gone over
24 the cities of Israel, till the Son of man be come. The
disciple is not above his master, nor the servant
25 above his lord. It is enough for the disciple that he
be as his master, and the servant as his lord. If
they have called the master of the house Beelzebub,
how much more shall they call them of his household?
26 Fear them not therefore: for there is nothing
covered, that shall not be revealed; and hid, that
27 shall not be known. What I tell you in darkness,
that speak ye in light: and what ye hear in the ear,
28 that preach ye upon the housetops. And fear not
them which kill the body, but are not able to kill the
soul: but rather fear him which is able to destroy
29 both soul and body in hell. Are not two sparrows
sold for a farthing? and one of them shall not fall
30 on the ground without your Father. But the very

31 hairs of your head are all numbered. Fear ye not
therefore, ye are of more value than many sparrows.
32 Whosoever therefore shall confess me before men,
him will I confess also before my Father which is in
33 heaven. But whosoever shall deny me before men,
him will I also deny before my Father which is in
34 heaven. Think not that I am come to send peace on
35 earth: I came not to send peace, but a sword. For
I am come to set a man at variance against his
father, and the daughter against her mother, and the
36 daughter in law against her mother in law. And a
37 man's foes shall be they of his own household. He
that loveth father or mother more than me is not
worthy of me: and he that loveth son or daughter
38 more than me is not worthy of me. And he that
taketh not his cross, and followeth after me, is not
39 worthy of me. He that findeth his life shall lose it:
and he that loseth his life for my sake shall find it.
40 He that receiveth you receiveth me, and he that
41 receiveth me receiveth him that sent me. He that
receiveth a prophet in the name of a prophet shall
receive a prophet's reward; and he that receiveth a
righteous man in the name of a righteous man shall
42 receive a righteous man's reward. And whosoever
shall give to drink unto one of these little ones a cup
of cold water only in the name of a disciple, verily I
say unto you, he shall in no wise lose his reward.

35. **went about.** Rather, "was making a circuit of." **every.** Rather, "all manner of" (cf. x. 1).

36. **fainted.** "Were distressed" (R.V.), properly "weary with travel," "hard driven." Cf. Num. xxvii. 17; Ezek. xxxiv. Their shepherds were neglectful, and the Good Shepherd was grieved.

37–38. A challenge to the Twelve: "Who will volunteer?" Cf. Isa. vi. 8.

1. Since they did not volunteer, He sent them forth.

2. **apostle.** Means "one commissioned." **twelve.** Corresponding to the ancient tribes. Their commission was to Israel, and to all Israel. **first,** or "chief," "the coryphæus of the Apostle choir" (Chrysost.). The surname **Peter** or Cephas (Aram.), *i.e.*, "the Rock," had been bestowed on Simon at his first meeting with Jesus (John i. 42). Andrew brought Simon to Jesus (John i. 35–42). He was thus the first missionary of the Kingdom. He had, like John, been a disciple of the Baptist.

3–4. **Philip.** Another of the earliest disciples (John i. 43–44). Tradition identifies him with the disciple in viii. 21–22. **Bartholomew.** A patronymic, Bar Talmai, "Son of Talmai." He is with much probability identified with Nathanael (John i. 45–51). **Thomas** is not a name but an epithet, meaning "the Twin," in Greek Didymus (John xi. 16, xx. 24, xxi. 2). Trustworthy tradition names him Judas. **Matthew.** See Introd. p. 1. **Lebbæus,** probably "the Hearty," and **Thaddæus,** "the Courageous," are also epithets, his name being Judas the son of James (Luke vi. 16; John xiv. 22). **Canaanite.** Rather, Cananæan, *i.e.* Zealot (Luke vi. 14). The Zealots were a body of patriots who had banded themselves together to throw off the Roman yoke. Both Zealots and Tax-gatherers, the instruments of the Roman tyranny, met in the fellowship of Jesus. The presence of Simon would lend plausibility to the indictment of Jesus as a revolutionary (Luke xxiii. 2). **Iscariot.** Probably "the Man of Kerioth," a town in the south of Judæa. The Traitor was the only one of the Twelve who was not a Galilean.

5–6. **sent forth.** "Commissioned," the verb cognate to "apostle." Their mission meantime was to Israel. Being Jews, the Twelve naturally despised Samaritans and Gentiles, and they would never have thought of preaching to them but for the example of the Lord's tenderness to the aliens (cf. viii. 5–13; John iv. 1–42).

7. **preach.** Rather, "make proclamation," as heralds. See n. on iv. 17.

9–10. Not as mendicants, but as bearers of a priceless boon which entitled them to grateful entertainment. **scrip,** "wallet." **two coats** (under-coats, tunics). For change of raiment or warmth in cold weather; perhaps because they should give a superfluous garment in charity (cf. Luke iii. 11). **neither shoes.** Cf. Luke xxii. 35. Mark vi. 9 has "shod with sandals," the same idea, since shoes were worn by luxurious travellers and sandals by the humbler sort. They were to go hardily shod. **nor yet staves.** "Nor staff" (R.V.). So Luke ix. 3. Mark vi. 8 has "save a staff only," which is probably authentic. The successive clauses have been assimilated in Matthew and Mark.

11. **search out who in it is worthy** (R.V.). "That he may recognise that he is rather receiving than giving a favour" (Jerome). **there abide.** "So as not to grieve the entertainer" (Chrysost.).

12–13. The salutation was **Peace be unto you.** Cf. John xx. 21, 26.

14. A graphic rejection of unbelievers, declaring them no better than heathen, since heathen territory was unclean and when a Jew passed from it into the Holy Land, he was wont to wipe its dust from his feet. Cf. Acts xiii. 51.

15. Cf. xi. 23. Opportunity is the measure of responsibility.

16. **send forth.** "Commission." **harmless.** Rather, "simple;" literally "unmixed," "unadulterated." A warning against both recklessness and time-serving.

17–23. A misplaced section belonging to the Apocalyptic Discourse (xxiv.). Cf. Mark xiii. 9–13; Luke xxi. 12–17.

17. **deliver up.** Rather, "betray." So in ver. 21. **In their synagogues they will scourge you.** Cf. Acts xxii. 19.

18. **Yea, and before governors and kings shall ye be brought** (R.V.). Cf. Acts xviii. 12, xxiii. 23–35, xxv. **against.** Rather, "to;" *i.e.*, "that testimony may be borne for Me to them (the Jews) and the Gentiles."

19–20. **Take no anxious thought.** "Be not anxious" (see n. on vi. 25). Cf. Acts iv. 18.

23. **another.** Rather, "the other," "the next." The Coming of the Son of Man is here most probably the Destruction of Jerusalem in A.D. 70, a providential judgment on Israel's unbelief. It was the ferment of Messianic movements that provoked Rome to that stern measure. If the Jews had accepted the meek and lowly Jesus as their Messiah, the disaster would never have overtaken them.

24–25. **A disciple is not above the teacher, nor a slave above his lord.** Read **Beelzebul**, *i.e.*, "Lord of dung," a contemptuous parody of Beelzebub, the god of Ekron, Jehovah's ancient rival in the affection of Israel. Cf. Phocion's question to his fellow-sufferer: "Are you not content that you are dying with Phocion?"

26–28. Their cause would win a splendid triumph, and therefore they must proclaim boldly to the world what they were being taught "in a little corner of Palestine" (Chrysost.), and fear nothing but yielding themselves, by cowardice and unfaithfulness, to the Devil. **him which,** etc. *I.e.*, the Devil, not God whom Jesus represented not as an object of dread but as the Heavenly Father. The Devil was called Apollyon, *i.e.*, "the Destroyer." **hell.** Literally "Gehenna." See n. on ver. 22. Here of the Place of Doom.

29–31. An argument *a fortiori*. Cf. vi. 30. **farthing.** Rather, "penny." Two sparrows were the offering for a leper's cleansing (Lev. xiv. 4). For **on the ground** Chrysostom reads "into a snare."

32–33. A high allurement, an awful deterrent. Jewish baptism was administered openly by day. "If one be secretly baptised, he is not reckoned a proselyte."

34–38. He disabuses their minds of illusion (cf. viii. 19–20). If, according to the current Messianic ideal, they were expecting earthly honour and ease, let them dismiss the fancy.

39. Like a general's address to his troops on the eve of battle. Cf. Xenophon to the Ten Thousand: "As many as yearn to live by every means in warfare, these for the most part die evilly and shamefully; but as many as have recognised that death is common to all and necessary for men, and contend for dying nobly, these I see rather arriving at old age and, while they live, faring more happily." Jesus says, not "for the Kingdom of Heaven's sake," but **for my sake**—a claim which would have been deemed insanity on the lips of an Alexander or a Napoleon.

40. Another lofty claim. Cf. John xii. 44, xiii. 20.

41–42. **in the name of.** *I.e.*, in the capacity of. By recognising and honouring the Kingdom of Heaven we are identified with it. **little ones.** Not simply children but all the Lord's feeble and despised ones. Cf. Mark ix. 42. **a cup of cold water.** A welcome gift in the thirsty East.

It was hearing the Apostolic Commission read in the chapel of the Portiuncula on the 24th Feb. 1209 that revealed his life-work to St. Francis of Assisi. "Immediately throwing aside his stick, his scrip, his purse, his shoes, he determined immediately to obey, observing to the letter the precepts of the apostolic life."

Matt. xi. 1–19; cf. Luke vii. 18–35.

A MESSAGE FROM THE IMPRISONED BAPTIST.

And it came to pass, when Jesus had made an end of
commanding his twelve disciples, he departed thence
2 to teach and to preach in their cities. Now when
John had heard in the prison the works of Christ, he
3 sent two of his disciples, and said unto him, Art thou
he that should come, or do we look for another?
4 Jesus answered and said unto them, Go and shew
John again those things which ye do hear and see:
5 the blind receive their sight, and the lame walk, the
lepers are cleansed, and the deaf hear, the dead are
raised up, and the poor have the gospel preached to
6 them. And blessed is he, whosoever shall not be
7 offended in me. And as they departed, Jesus began
to say unto the multitudes concerning John, What

went ye out into the wilderness to see? A reed
8 shaken with the wind? But what went ye out for
to see? A man clothed in soft raiment? behold,
they that wear soft clothing are in kings' houses.
9 But what went ye out for to see? A prophet? yea,
10 I say unto you, and more than a prophet. For
this is he, of whom it is written, *Behold, I send my*
messenger before thy face, which shall prepare thy way
11 *before thee.* Verily I say unto you, Among them that
are born of women there hath not risen a greater
than John the Baptist: notwithstanding he that is
least in the kingdom of heaven is greater than he.
12 And from the days of John the Baptist until now
the kingdom of heaven suffereth violence, and the
13 violent take it by force. For all the prophets and
14 the law prophesied until John. And if ye will receive
15 it, this is Elias, which was for to come. He that
16 hath ears to hear, let him hear. But whereunto
shall I liken this generation? It is like unto children
sitting in the markets, and calling unto their fellows,
17 and saying, We have piped unto you, and ye have
not danced; we have mourned unto you, and ye have
18 not lamented. For John came neither eating nor
19 drinking, and they say, He hath a devil. The Son
of man came eating and drinking, and they say,
Behold a man gluttonous, and a winebibber, a friend
of publicans and sinners. But wisdom is justified
of her children.

1. He went His way, and they went theirs, two by two (Mark vi. 7).

2. **in the prison.** See n. on xiv. 3. **the works of the Christ.** *I.e.*, the Messiah. The works of Jesus were such as the Messiah should perform, but they were, in John's judgment, insufficient. He expected that the Messiah would be (1) a Reformer (iii. 12) and (2) a Sufferer, a sacrificial

Victim (John i. 29). But Jesus was neither. He was not striving, nor crying aloud, neither did any hear His voice in the streets (xii. 19); and He was at that stage the hero of the multitude. Could He be the Messiah? Had John been misled when he hailed Him as the Messiah at the Jordan? **two of his disciples.** An assimilation to Luke vii. 19. Read: "through," *i.e.*, by the agency of, "His disciples."

3. Such was his confidence in Jesus that he simply referred the question to Him, willing to accept His verdict. **Art *Thou* the Coming One, or are we to look for another?**

4–5. Jesus desires not blind submission but reasonable and intelligent faith. "You see the evidence. Report it to John, and let him judge." **tell.** Rather, "announce to." **good tidings.** "the Gospel."

6. **offended.** Literally, "made to stumble in Me." See n. on v. 29.

7–8. Jesus, with generous loyalty, corrects the misjudgment of the bystanders. They were accusing John of (1) vacillation, because he had so soon wavered in his opinion about Jesus, and (2) cowardice, because, as it seemed, his spirit had been broken by the hardship of imprisonment. "Remember," He says, "what manner of man John was when you saw and heard him in the wilderness of Judæa—austere, ascetic, and fearless. Can you suspect him of vacillation or cowardice?"

9–10. **But wherefore went ye out? to see a prophet?**" (R.V.). John was no irresolute weakling but one of the heroic order of the

prophets. Nay, more; he was the promised Forerunner of the Messiah (Mal. iii. 1).

11. A greater man had never lived, yet he had a serious limitation. He had misconceived the Messianic Kingdom. **least.** Rather, "but little," "comparatively little;" literally "less." "The expression is used because all members of the Kingdom of God as such are great, and because some can only be spoken of as *comparatively* little" (Wendt).

12–14. These verses should be transposed (cf. Luke xvi. 16). **For all the Prophets and the Law prophesied until John the Baptist, and if ye are willing to receive it, he is Elijah that is to come; but from the days of John until now the Kingdom of Heaven is being stormed and stormers are plundering it.** Conceiving the Messiah as a ruthless Reformer (iii. 12), John had been impatient for the overthrow of the old order and the inauguration of the better era. He had inflamed the Zealot-temper and excited the turbulent multitude; and Josephus alleges that it was the dread of an insurrection that moved Herod Antipas to throw him into prison. This was not the spirit nor these the methods of the Kingdom of Heaven. **Elijah.** A belief, based on Deut. xviii. 15, had arisen that Elijah would return and usher in the Messiah (cf. the Hussite belief that John Huss would return to Bohemia a century after his death and complete his work). Cf. John i. 21. John had actually played the part assigned to Elijah (cf. xvii. 10–13).

16–19. Satire on the unreasonableness of the Jews. They were like petulant children. God

had tried one way and then another to win them. First John had come, and he was too austere for them; then Jesus, and He was too genial. **in the market-places.** A favourite playground. **unto their fellows.** Rather, "the other party." A game of charades, one set acting a part and the others sitting by and, if they guessed what it was, joining in with the actors. In John's day they were for acting a marriage, and they were displeased because he would not dance to their piping; in Jesus' day they were for acting a funeral, and they were displeased because He would not join in the dirge. John was an ascetic, and they called him melancholy-mad; Jesus went to feasts (cf. John ii. 1–11; Matt. ix. 10–11), and they termed Him **glutton, winebibber, friend of tax-gatherers and sinners. mourned.** Rather, "chanted the dirge." **lamented.** Rather, "beat your breasts."

19. **And wisdom is justified of her children** (the variant "works" is probably due to ver. 2) seems rather a homiletic gloss than a saying of Jesus. Its meaning depends on the interpretation of "the children of Wisdom." (1) They are the Jews. Chrysostom, quoting Ps. li. 4: "They do not believe, yet she is clear of blame regarding them." Calvin: "Wisdom, however her own children (*i.e.* the Jews and especially the Scribes) may detract from her, yet loses nothing of her dignity and excellence but remains intact." (2) More probably they are believers. These recognise divine Wisdom alike in John and Jesus. Wetstein: "Divine Wisdom has been pronounced just and absolved by her worshippers."

Matt. xi. 20–30; cf. Luke x. 12–16, 21–24.

LAMENT FOR THE OBDURACY OF THE GALILEAN CITIES.

20 Then began he to upbraid the cities wherein most of
his mighty works were done, because they repented
21 not: Woe unto thee, Chorazin! woe unto thee,
Bethsaida! for if the mighty works, which were
done in you, had been done in Tyre and Sidon, they
would have repented long ago in sackcloth and ashes.
22 But I say unto you, It shall be more tolerable for
Tyre and Sidon at the day of judgment, than for you.
23 And thou, Capernaum, which art exalted unto
heaven, shalt be brought down to hell: for if the
mighty works, which have been done in thee, had
been done in Sodom, it would have remained until
24 this day. But I say unto you, That it shall be more
tolerable for the land of Sodom in the day of judg-
25 ment, than for thee. At that time Jesus answered
and said, I thank thee, O Father, Lord of heaven and
earth, because thou hast hid these things from the
wise and prudent, and hast revealed them unto
26 babes. Even so, Father: for so it seemed good in
27 thy sight. All things are delivered unto me of my
Father: and no man knoweth the Son, but the
Father; neither knoweth any man the Father, save
the Son, and he to whomsoever the Son will reveal
28 him. Come unto me, all ye that labour and are
29 heavy laden, and I will give you rest. Take my yoke
upon you, and learn of me; for I am meek and
lowly in heart: and ye shall find rest unto
30 your souls. For my yoke is easy, and my burden
is light.

This section is misplaced. It is our Lord's farewell to Galilee, and Luke has rightly put it

after He had "stedfastly set His face to go to Jerusalem" (ix. 51).

21. **Chorazin.** Two miles to the north of Capernaum. No miracles at Chorazin are recorded. Jesus did far more than has been written (cf. John xxi. 25). He once visited the heathen cities of Tyre and Sidon (Mark vii. 31, R.V.), and was evidently well received.

23. **And thou, Capernaum, unto Heaven shalt thou be exalted? Unto Hades thou shalt descend** (Isa. xiv. 13, 15).

25–26. **Because thou didst hide these things from wise and understanding, and didst reveal them to babes; yea, Father, because thus it seemed,** etc. Jesus was rejected by the Rulers and received by His fisher-disciples and the ignorant multitude. Cf. 1 Cor. i. 26–28.

27. **knoweth.** Rather, "fully knoweth," fully recogniseth." Cf. 1 Cor. xiii. 12 (R.V. marg.). **will.** Rather, "willeth to," "is minded to."

28–30. Cf. Ecclus. li. 23, 26–27. **give you rest.** Rather, "refresh (Wycl. 'refresche') you," the same word in 1 Cor. xvi. 18; 2 Cor. vii. 13; Philem. 7.

30. **rest unto.** Rather, "refreshment for your souls." "The yoke of the Law" was a Rabbinical phrase. Truly a galling yoke (cf. xxiii. 4; Gal. v. 1. **my yoke.** The yoke which He Himself wore, one end on His neck and the other on His disciple's; an **easy,** rather "kindly" (same word as "kind" in Luke vi. 35; Eph. iv. 32; 1 Cor. xiii. 4) yoke, one which does not chafe. **my burden.** He shares His burden as well as His yoke. He and His disciples are yoke-fellows dragging the same load

side by side. The metaphor is that of a weary beast; the blessing threefold: a refreshing draught of living water, a new and kindly yoke, a new burden, light because He shares it.

Matt. xii. 1–21; cf. Mark ii. 23–iii. 6 = Luke vi. 1–11.

CHARGES OF SABBATH-BREAKING.

At that time Jesus went on the sabbath day through
the corn; and his disciples were an hungred, and
2 began to pluck the ears of corn, and to eat. But
when the Pharisees saw it, they said unto him, Be-
hold, thy disciples do that which is not lawful to do
3 upon the sabbath day. But he said unto them, Have
ye not read what David did, when he was an hungred,
4 and they that were with him; how he entered into
the house of God, and did eat the shewbread, which
was not lawful for him to eat, neither for them which
5 were with him, but only for the priests? Or have
ye not read in the law, how that on the sabbath days
the priests in the temple profane the sabbath, and
6 are blameless? But I say unto you, That in this
7 place is one greater than the temple. But if ye had
known what this meaneth, I will have mercy, and not
sacrifice, ye would not have condemned the guiltless
8 For the Son of man is Lord even of the sabbath day.
9 And when he was departed thence, he went into
10 their synagogue: and, behold, there was a man
which had his hand withered. And they asked him,
saying, Is it lawful to heal on the sabbath days?
11 that they might accuse him. And he said unto
them, What man shall there be among you, that
shall have one sheep, and if it fall into a pit on the
sabbath day, will he not lay hold on it, and lift it

12 out? How much then is a man better than a sheep?
Wherefore it is lawful to do well on the sabbath days.
13 Then saith he to the man, Stretch forth thine hand.
And he stretched it forth; and it was restored whole,
14 like as the other. Then the Pharisees went out, and
held a council against him, how they might destroy
15 him. But when Jesus knew it, he withdrew himself
from thence: and great multitudes followed him,
16 and he healed them all; and charged them that they
17 should not make him known: that it might be
fulfilled which was spoken by Esaias the prophet,
18 saying, *Behold my servant, whom I have chosen,*
my beloved, in whom my soul is well pleased: I
will put my spirit upon him, and he shall shew judg-
19 *ment to the Gentiles. He shall not strive, nor cry;*
neither shall any man hear his voice in the streets.
20 *A bruised reed shall he not break, and smoking flax*
shall he not quench, till he send forth judgment
21 *unto victory. And in his name shall the Gentiles*
trust.

1. **through the cornfields**. There was always a public path through a Jewish cornfield. The Law permitted the plucking of the ears. See Deut. xxiii. 25.

2. The offence was that it was done on the Sabbath. The Law forbade reaping on the Sabbath, and reaping, according to the Rabbinical interpretation, included the plucking of an ear or blade, and much besides. A woman was forbidden to look in her glass on the Sabbath, lest she should see a grey hair and be tempted to pluck it out. This would have been "reaping."

3–4. 1 Sam. xxi. 1–6. There is no evidence that this incident occurred on the Sabbath. Jesus does not quote it as an instance of Sabbath-breaking

but as an illustration of a general principle, viz., that there are occasions when the Law may be set aside. David's action was a double contravention of the Law: (1) He was a layman, yet he intruded into the sacred shrine, and (2) he ate the consecrated bread which only the priests might eat. This constituted a precedent. If the hunger of David and his men warranted the over-riding of two ordinances, might not the hunger of the disciples warrant the over-riding of one?

5–6. A more directly pertinent instance. On Sabbath the priests did the work of the Temple, slaying and dressing the sacrifices, and much besides (cf. Num. xxviii. 9–10). The Sabbath-law was set aside for the service of the Temple, and, says Jesus, **something greater than the Temple is here**—Himself, the Lord of the Temple (cf. vers. 41, 42).

7. Cf. ix. 13. **known.** Rather, "recognised." With keen sarcasm He charges them with ignorance of the Scriptures which they were always quoting and which it was their business to expound. Cf. **Have ye not read?** (vers. 3, 5).

8. Because the Son of Man was man's brother and friend, and the Sabbath in its original intention was a beneficent institution for man's comfort and refreshment.

10. **withered.** *I.e.*, "atrophied" or "shrivelled." According to the apocryphal *Gospel of the Hebrews*, the man besought the help of Jesus: "I was a mason, winning a livelihood with my hands. I pray Thee, Jesus, that Thou restore me to soundness, lest I have the shame of begging my food." Only when life was in danger was it lawful to exercise the healing art on the Sabbath. According to the Rabbinical requirement, Jesus

should have bade the man wait till the Sabbath was over.

11. An appeal to the instinct of humanity. The Rabbinical Law enjoined that in such a case the owner should ascertain whether the beast had sustained injury. If it had, he must take it up and kill it; if not, he must supply it with bedding and food and leave it till the Sabbath was over. But, as this was a hard rule, they brought casuistry into play and decreed that in any case he might take it up *with the intention of killing it*, though he need not actually do so. Where their property was concerned, they evaded the Law; but where a fellow-creature was concerned, they insisted on its rigorous execution.

12. **to do well.** This it would have been monstrous to deny. If He had said "to heal," there might have been controversy.

15. **withdrew himself.** Rather, "retreated." See n. on ii. 12. He would not precipitate the end, since He still had work to do.

16. His miracles persuaded the multitude of His Messiahship, but they had a carnal conception of the Messiah as a king who should expel the heathen and set up the throne of David in more than its ancient splendour. This conception, more than anything else, hindered the recognition of His claims. Therefore He shrank from the enthusiasm of the multitude and would fain have wrought His miracles by stealth.

17. **by.** Rather, "through." Cf. n. on i. 22.

18–21. Isa. xli. 14. A prophetic picture of the Messiah very different from the popular conception.

Matt. xii. 22–50; cf. Mark iii. 22–35 = Luke xi. 17–26, viii. 19–21.

CHARGE OF ALLIANCE WITH SATAN.

22 Then was brought unto him one possessed with a
devil, blind, and dumb: and he healed him, inso-
much that the blind and dumb both spake and saw.
23 And all the people were amazed, and said, Is not
24 this the Son of David? But when the Pharisees
heard it, they said, This fellow doth not cast out
devils, but by Beelzebub the prince of the devils.
25 And Jesus knew their thoughts, and said unto them,
Every kingdom divided against itself is brought to
desolation; and every city or house divided against
26 itself shall not stand: and if Satan cast out Satan,
he is divided against himself; how shall then his
27 kingdom stand? And if I by Beelzebub cast out
devils, by whom do your children cast them out?
28 therefore they shall be your judges. But if I cast
out devils by the Spirit of God, then the kingdom of
29 God is come unto you. Or else how can one enter
into a strong man's house, and spoil his goods,
except he first bind the strong man? and then he
30 will spoil his house. He that is not with me is
against me; and he that gathereth not with me
31 scattereth abroad. Wherefore I say unto you, All
manner of sin and blasphemy shall be forgiven unto
men: but the blasphemy against the Holy Ghost
32 shall not be forgiven unto men. And whosoever
speaketh a word against the Son of man, it shall be
forgiven him: but whosoever speaketh against the
Holy Ghost, it shall not be forgiven him, neither in
33 this world, neither in the world to come. Either
make the tree good, and his fruit good; or else make
the tree corrupt, and his fruit corrupt: for the tree
34 is known by his fruit. O generation of vipers, how

can ye, being evil, speak good things? for out of the
35 abundance of the heart the mouth speaketh. A
good man out of the good treasure of the heart
bringeth forth good things: and an evil man out of
36 the evil treasure bringeth forth evil things. But I
say unto you, That every idle word that men shall
speak, they shall give account thereof in the day of
37 judgment. For by thy words thou shalt be justified,
38 and by thy words thou shalt be condemned. Then
certain of the scribes and of the Pharisees answered,
39 saying, Master, we would see a sign from thee. But
he answered and said unto them, An evil and adul-
terous generation seeketh after a sign; and there
shall no sign be given to it, but the sign of the
40 prophet Jonas: for as Jonas was three days and
three nights in the whale's belly; so shall the Son
of man be three days and three nights in the heart
41 of the earth. The men of Nineveh shall rise in
judgment with this generation, and shall condemn
it: because they repented at the preaching of Jonas;
42 and, behold, a greater than Jonas is here. The
queen of the south shall rise up in the judgment with
this generation, and shall condemn it: for she came
from the uttermost parts of the earth to hear the
wisdom of Solomon; and, behold, a greater than
43 Solomon is here. When the unclean spirit is gone
out of a man, he walketh through dry places, seeking
44 rest, and findeth none. Then he saith, I will return
into my house from whence I came out; and when
he is come, he findeth it empty, swept, and garnished.
45 Then goeth he, and taketh with himself seven other
spirits more wicked than himself, and they enter in
and dwell there: and the last state of that man is
worse than the first. Even so shall it be also unto
46 this wicked generation. While he yet talked to the
people, behold, his mother and his brethren stood
47 without, desiring to speak with him. Then one

said unto him, Behold, thy mother and thy brethren
48 stand without, desiring to speak with thee. But he
answered and said unto him that told him, Who is
49 my mother? and who are my brethren? and he
stretched forth his hand toward his disciples, and
50 said, Behold my mother and my brethren! For
whosoever shall do the will of my Father which
is in heaven, the same is my brother, and sister,
and mother.

23. **Can it be that this is the Son of David?** *I.e.*, the Messiah.

24. **Beelzebub.** Rather, "Beelzebul." See n. on x. 25.

25–29. Two refutations of the charge: (1) Internal dissension is proverbially ruinous to communities. If Satan cast out Satan, there is dissension in his kingdom and it must fall. (2) In expelling dæmons Jesus was only doing what the Jewish exorcists (cf. Acts xix. 13–16), disciples of the Pharisees ("your sons"), professed to do. If they did it by the Spirit of God, so, it must be allowed, did He; and in that case His signal success proved His divine commission, His Messiahship. He could not be thus plundering Satan's house, if He had not mastered Satan.

30. A challenge to decision. In the days when Athens was distracted by civil dissension, Solon enacted that any who prudently remained neutral when a tumult arose, waiting to see which party prevailed, should be punished as rebels on the restoration of order.

31–32. A counter charge. His accusers had blasphemed the Holy Spirit, the one sin which is unforgivable. **against the Holy Ghost.** Rather,

"against the Spirit." Speaking against the Son of Man was forgivable, because it might be done in ignorance of His real nature; but the Holy Spirit is the voice of God in the soul, "convicting of sin, righteousness, and judgment" (John xvi. 8); and when a man stifles it, he sins against the light, tramples down what he knows to be holy, and inflicts a mortal wound on his spiritual nature. Cf. Francis Spira, "that miserable mortal" whose dreadful story so distressed Bunyan. Terrorised by the Inquisition, he subscribed a recantation. "Spira," said the inward voice, "lay down the pen;" yet he wrote on. "Put not thy seal to this," it said again; yet he did it. His soul was blasted. "I felt a wound in my will which I have never got over. My will has never been itself since that fatal morning. It is paralysed at the heart." When a man cannot repent, he cannot be forgiven.

33–37. Homeless sayings (cf. Luke vi. 43–45). They interrupt the narrative. Cf. Clement of Alexandria: "As the counsels, such also are the words; as the words, such also the actions; and as the works, such the life." Chrysostom: "If one should undertake to weigh our thoughts, as it were, in just balances, in ten thousand talents of every-day words he would hardly find a hundred shillings' worth of spiritual sayings, nay not even ten pennyworth."

38. They had seen signs enough to convince them, had they been open to conviction. They probably hoped that He would fail in the attempt; and had He succeeded, they would have treated His miracle as they had treated the rest. **Teacher.** See n. on viii. 19.

39. Cf. Chrysostom: "Signs are not for believers but for the unbelieving and gross."

40. An editorial gloss, omitted by Luke (xi. 29-30). It spoils the argument. The Ninevites knew nothing about Jonah's adventure with the whale. The sign which converted them was his preaching. And the Jews would get no other sign than the preaching of Jesus.

41–42. They were more obdurate than the heathen as exemplified by the Ninevites and the Queen of Sheba (1 Kings x. 1-13). And their guilt was the greater in proportion to their superior opportunity. **a greater.** Rather, "something greater" (cf. ver. 6).

43–45. **it passeth through waterless places, seeking refreshment.** For **he** read "it," for **himself** "itself." It was supposed that deserts and ruins were the proper haunts of the dæmons (cf. Isa. xiii. 19–22, xxxiv. 13-14; Rev. xviii. 2), but they were discontented there, desiring embodiment that they might be able to gratify their lusts. Jesus here describes in Jewish imagery the case of a man who has controlled his passion but has experienced no work of grace in his soul. The reformation is only temporary. His heart remains empty and unsatisfied, and presently the old passion returns with sevenfold force. Cf. the repression of vice and folly in England under the Puritan régime and the wild outbreak at the Restoration when the restraint was removed. It is of no avail that the unclean spirit is expelled unless the Holy Spirit be brought in. An empty heart is liable to reinvasion. Reformation is insufficient. There must be regeneration.

46. His kinsfolk thought Him mad (Mark iii.

21). His brethren probably wished to seize Him and convey Him home to Nazareth, fearing lest His quarrel with the Rulers should injure themselves; and Mary would be glad to have Him saved from danger. **without.** *I.e.*, on the outskirts of the crowd, unable to push in and get at Him.

47–50. Jesus repudiated all earthly ties. He called Mary not "mother" but "woman" (John ii. 4, xix. 26). The relationships of the Kingdom of Heaven are not carnal but spiritual. Cf. Gal. iii. 29.

Matt. xiii. 1–52; cf. Mark iv. 1–34 = Luke viii. 4–18, xiii. 18–21.

TEACHING BY PARABLES.

The same day went Jesus out of the house, and sat
2 by the sea side. And great multitudes were gathered
together unto him, so that he went into a ship, and
sat; and the whole multitude stood on the shore.
3 And he spake many things unto them in parables,
4 saying, Behold, a sower went forth to sow; and
when he sowed, some seeds fell by the way side,
5 and the fowls came and devoured them up: some
fell upon stony places, where they had not much
earth: and forthwith they sprung up, because they
6 had no deepness of earth: and when the sun was up,
they were scorched; and because they had no root,
7 they withered away. And some fell among thorns;
8 and the thorns sprung up, and choked them: but
other fell into good ground, and brought forth
fruit, some an hundredfold, some sixtyfold, some
9 thirtyfold. Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why
11 speakest thou unto them in parables? He answered
and said unto them, Because it is given unto you to
know the mysteries of the kingdom of heaven, but to
12 them it is not given. For whosoever hath, to him
shall be given, and he shall have more abundance:
but whosoever hath not, from him shall be taken away
13 even that he hath. Therefore speak I to them in
parables: because they seeing see not; and hearing
14 they hear not, neither do they understand. And in
them is fulfilled the prophecy of Esaias, which saith,
By hearing ye shall hear, and shall not understand;
15 *and seeing ye shall see, and shall not perceive: for*
this people's heart is waxed gross, and their ears are
dull of hearing, and their eyes they have closed;
lest at any time they should see with their eyes, and
hear with their ears, and should understand with
their heart, and should be converted, and I should
16 *heal them.* But blessed are your eyes, for they see:
17 and your ears, for they hear. For verily I say unto
you, That many prophets and righteous men have
desired to see those things which ye see, and have
not seen them; and to hear those things which ye
18 hear, and have not heard them. Hear ye therefore
19 the parable of the sower. When any one heareth
the word of the kingdom, and understandeth it not,
then cometh the wicked one, and catcheth away
that which was sown in his heart. This is he which
20 received seed by the way side. But he that received
the seed into stony places, the same is he that
heareth the word, and anon with joy receiveth it;
21 yet hath he not root in himself, but dureth for a
while: for when tribulation or persecution ariseth
22 because of the word, by and by he is offended. He
also that received seed among the thorns is he that
heareth the word; and the care of this world, and
the deceitfulness of riches, choke the word, and he

23 becometh unfruitful. But he that received seed
into the good ground is he that heareth the word,
and understandeth it; which also beareth fruit,
and bringeth forth, some an hundredfold, some
24 sixty, some thirty. Another parable put he forth
unto them, saying, The kingdom of heaven is likened
25 unto a man which sowed good seed in his field: but
while men slept, his enemy came and sowed tares
26 among the wheat, and went his way. But when the
blade was sprung up, and brought forth fruit, then
27 appeared the tares also. So the servants of the
householder came and said unto him, Sir, didst not
thou sow good seed in thy field? from whence then
28 hath it tares? He said unto them, An enemy hath
done this. The servants said unto him, Wilt thou
29 then that we go and gather them up? But he said,
Nay; lest while ye gather up the tares, ye root up
30 also the wheat with them. Let both grow together
until the harvest: and in the time of harvest I will
say to the reapers, Gather ye together first the tares,
and bind them in bundles to burn them: but gather
31 the wheat into my barn. Another parable put he
forth unto them, saying, The kingdom of heaven is
like to a grain of mustard seed, which a man took,
32 and sowed in his field: which indeed is the least of
all seeds: but when it is grown, it is the greatest
among herbs, and becometh a tree, so that the birds
of the air come and lodge in the branches thereof.
33 Another parable spake he unto them: The kingdom
of heaven is like unto leaven, which a woman took,
and hid in three measures of meal, till the whole was
34 leavened. All these things spake Jesus unto the
multitude in parables; and without a parable spake
35 he not unto them: that it might be fulfilled which
was spoken by the prophet, saying, *I will open my
mouth in parables; I will utter things which have
been kept secret from the foundation of the world.*

36 Then Jesus sent the multitude away, and went into
the house: and his disciples came unto him, saying,
Declare unto us the parable of the tares of the field.
37 He answered and said unto them, He that soweth
38 the good seed is the Son of man; the field is the
world; the good seed are the children of the kingdom;
but the tares are the children of the wicked one;
39 the enemy that sowed them is the devil; the harvest
is the end of the world; and the reapers are the
40 angels. As therefore the tares are gathered and
burned in the fire; so shall it be in the end of this
41 world. The Son of man shall send forth his angels,
and they shall gather out of his kingdom all things
42 that offend, and them which do iniquity; and shall
cast them into a furnace of fire: there shall be
43 wailing and gnashing of teeth. Then shall the
righteous shine forth as the sun in the kingdom of
their Father. Who hath ears to hear, let him hear.
44 Again, the kingdom of heaven is like unto treasure
hid in a field; the which when a man hath found,
he hideth, and for joy thereof goeth and selleth all
45 that he hath, and buyeth that field. Again, the
kingdom of heaven is like unto a merchant man,
46 seeking goodly pearls: who, when he had found one
pearl of great price, went and sold all that he had,
47 and bought it. Again, the kingdom of heaven is like
unto a net, that was cast into the sea, and gathered
48 of every kind: which, when it was full, they drew to
shore, and sat down, and gathered the good into
49 vessels, but cast the bad away. So shall it be at
the end of the world: the angels shall come forth,
50 and sever the wicked from among the just, and
shall cast them into the furnace of fire: there shall
51 be wailing and gnashing of teeth. Jesus saith unto
them, Have ye understood all these things? They
52 say unto him, Yea, Lord. Then said he unto them,
Therefore every scribe which is instructed unto the

kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

1. Chrysostom: "He sits by the seaside fishing and netting those on the land."

2. **ship.** See n. on iv. 21.

4. **the way side.** See n. on. xii. 1.

5. Places where the rock-bed lay near the surface, with only a thin sprinkling of earth upon it.

7. This soil was rich and deep, and would have grown a good crop if it had been "cleaned."

8. **the good ground.** Neither hard nor shallow nor dirty.

9. The Lord's call to reflection. Cf. xi. 15. Omit **to hear.**

10. It was the first time He had used the parabolic method. There were three stages in our Lord's teaching during His ministry: (1) At the outset He taught openly in simple and unfigurative language. (2) As opposition increased, He taught the multitude by parables which were puzzling to their unspiritual understandings, and afterwards expounded them privately to the Twelve (cf. Mark iv. 33–34), whose instruction became more and more His concern as the day approached when He would leave them and they must carry on His work alone. (3) He withdrew from the multitude and devoted Himself exclusively to the training of the Twelve.

11. Cf. an unwritten saying of Jesus: "My mystery is for Me and the sons of My House."

12. Cf. xxv. 29; Mark iv. 25 = Luke viii. 18. Rabbi Hillel said: "He who increases not decreases," meaning that, if knowledge be unimproved, it perishes.

13. Jesus actually said: **that seeing they may not see, and hearing may not hear, neither understand** (cf. Mark iv. 11–12 = Luke viii. 10). His parables were pregnant germs that grew and fructified in receptive minds but were lost on the heedless. His adoption of the parabolic method was in a sense a judgment on the multitude for their unspirituality. Matthew softens down the hardness of the saying.

14–15. Isa. vi. 9–10.

17. Cf. John viii. 56.

19. **understand** is like our colloquial "take it in," expressing the reception of the Word by the mind and of the seed by the ground. Callousness, stupidity, and levity prevent the Word from striking root.

20–21. This happens with shallow and emotional natures, especially in revivals. **dureth,** etc. Literally "is temporary." Cf. Bunyan's By-ends: "We never strive against wind and tide. We are always most zealous when Religion goes in his silver slippers; we love much to walk with him in the street, if the sun shines and the people applaud him." **offended.** Rather, "made to stumble." See n. on v. 29.

22. These are men with good possibilities. The ground is rich and deep, but it is foul. There is a rival growth which chokes the seed. It may be business, or luxury, or lust. Chrysost.: "It is possible, if you will, to prevent this evil growth and use riches aright. Therefore it is that He did not say 'the world' but 'the anxiety of the world,' not 'riches' but 'the deceitfulness of riches.'"

23. **understandeth it.** "Taketh it in." The second and the third class of hearers also **hear the**

Word and take it in, and Luke differentiates this class by the editorial addition "in an honest and good heart" (viii. 15). All the good hearers are not alike fruitful—**some an hundredfold, some sixty, some thirty.** We are judged not by our achievements but by our opportunities and capacities.

25. **enemy.** "Private enemy," "hater." It was a piece of personal spite.

27. **servants.** Properly, "slaves."

30. **time.** Rather, "season."

31–32. Small beginning and large growth of the Kingdom. A handful of Galilean peasants became the Christian Church. "The mustards are annuals, reproduced with extraordinary rapidity wherever the seed finds a lodgment. . . . In fat soil they often attain a height of 10 or 12 ft., and have branches which attract the passing birds," which "alight upon them to devour their seeds" (Hastings' *Dict. of the Bible*).

33. The Kingdom works silently, leavening society. It does not follow that, because there are no "conversions," no good is being done. The leaven works silently and unconsciously. **measures,** "*seahs.*" A *seah* = about $1\frac{1}{2}$ pecks.

34. **spake he.** Rather, "would He speak."

35. **by.** Rather, "through." See n. on i. 22. Ps. lxxviii. 2.

36. **sent away.** Or, "left." **Declare.** Rather, "explain."

37–43. Explanation of the Parable of the Tares (vers. 24–30). It is a scandal that there are bad men in the Church, and the Lord is not heedless of it. He bears with it, because (1) they may become good, and He will not have possible wheat

rooted out. (2) It is not for us to judge one another. Sometimes what we think tares, He may recognise as wheat.

39–40. **the end of the world.** Rather, "the consummation of the age." So in xxiv. 3, xxviii. 20; Heb. ix. 26. The Lord's Second Coming will be, like His First, the consummation of one era and the inauguration of another.

44. A common way of concealing treasure. Cf. xxv. 25. Hence the ancient proverb still in use: "Leave no stone unturned," *i.e.*, "Search diligently for the hid treasure." This parable and the next teach the preciousness of the blessings of the Kingdom.

46. **one.** "A single." The others were worthless in comparison, and he would have nothing to do with them.

47–50. Explaining, like the parable of the Tares (vers. 24–30, 37–43), the mixture of good and bad in the Church. **net.** Properly, a dragnet, which gathers all indiscriminately. **the end of the world.** See n. on ver. 39. **sever.** The same word as "separate" in xxv. 32.

51–52. **understood.** "Taken in." **instructed unto.** Rather, "made a disciple to." The Kingdom of Heaven personified is the Teacher; and, since Jesus is the Lord of the Kingdom, **a scribe that hath been made the Kingdom's disciple,** means a religious teacher who has sat at His feet, learned His method, and caught His Spirit. **flingeth forth from his store things new and things old.** A description of a well furnished house where they do not live from hand to mouth (cf. Hor., *Epp.* i. vi. 45). Should a visitor arrive late, the householder does not need, like the man

in the parable (Luke xi. 5–8), to knock up a neighbour and borrow a loaf. He has abundance in his store, and he "flingeth it forth" with lavish hand and lusty joviality. A description of the true Christian teacher. It was suggested by the disciples' wonderment at the Lord's parabolic teaching, His discovery of new truths in familiar things. But it has a wider application. *E.g.*, the Rabbis, retailers of tradition, blind sticklers for orthodoxy, had in their store only "things old"; John the Baptist, on the other hand, who had broken with the old order and conceived the Messiah as a stern reformer, had in his store only "things new." A true theology is both old and new. The theology which is simply old is dead; that which is simply new is false.

Matt. xiii. 53–58; cf. Mark vi. 1–6 = Luke iv. 16–30.

A VISIT TO NAZARETH.

53 And it came to pass, that when Jesus had finished
54 these parables, he departed thence. And when he
was come into his own country, he taught them
in their synagogue, insomuch that they were
astonished, and said, Whence hath this man this
55 wisdom, and these mighty works? Is not this the
carpenter's son? is not his mother called Mary?
and his brethren, James, and Joses, and Simon, and
56 Judas? And his sisters, are they not all with us?
57 Whence then hath this man all these things? And
they were offended in him. But Jesus said unto
them, A prophet is not without honour, save in his
58 own country, and in his own house. And he did not
many mighty works there because of their unbelief.

54. **his own country.** Rather, "His native place," *i.e.* Nazareth. According to the synagogal order, any qualified worshipper might deliver the sermon; and when the Ruler of the Synagogue observed such a person in the congregation, he would call upon him (cf. Acts xiii. 15). This usage afforded Jesus an opportunity of which He made full use.

55. **the carpenter's son.** Mark has "the carpenter." Jesus had Himself followed His foster-father's calling while He dwelt at Nazareth.

56. Tradition says He had two sisters, Assia and Lydia.

57. **offended.** "Made to stumble." See n. on v. 29. **country.** Rather, "native place." A common proverb (John iv. 44). Cf. the ancient proverb still in use: "Familiarity breeds contempt."

Matt. xiv. 1–12; cf. Mark vi. 14–29 = Luke ix. 7–9, iii. 19–20.

EXECUTION OF JOHN THE BAPTIST.

At that time Herod the tetrarch heard of the fame of
2 Jesus, and said unto his servants, This is John the
Baptist; he is risen from the dead; and therefore
mighty works do shew forth themselves in him.
3 For Herod had laid hold on John, and bound him,
and put him in prison for Herodias', sake, his
4 brother Philip's wife. For John said unto him,
5 It is not lawful for thee to have her. And when
he would have put him to death, he feared the
multitude, because they counted him as a prophet.
6 But when Herod's birthday was kept, the daughter

of Herodias danced before them, and pleased Herod.
7 Whereupon he promised with an oath to give her
8 whatsoever she would ask. And she, being before
instructed of her mother, said, Give me here John
9 Baptist's head in a charger. And the king was sorry:
nevertheless for the oath's sake, and them which
sat with him at meat, he commanded it to be given
10 her. And he sent, and beheaded John in the
11 prison. And his head was brought in a charger,
and given to the damsel: and she brought it to her
12 mother. And his disciples came, and took up the
body, and buried it, and went and told Jesus.

1. **Herod Antipas.** See n. on ii. 22. He was a Sadducee (cf. Matt. xvi. 6 with Mark viii. 15), denying the Resurrection and Immortality (cf. Acts xxiii. 8).

2. Haunted by his crime, he was harassed by superstitious fears and forgot his Sadduceeism. When the soul abjures religion, it is the prey of superstition. **mighty works,** etc. Literally, "the powers are energising in him."

3. Josephus says that John was imprisoned at Machærus to the east of the Dead Sea, where Herod the Great had built a magnificent castle commanding a fine prospect and surrounded by salubrious springs. Antipas had married the daughter of Aretas, king of Arabia, and had subsequently become enamoured of Herodias, the wife of his half-brother Philip and the daughter of their half-brother Aristobulus. She had forsaken her husband and consented to marry Antipas on condition of his divorcing the daughter of Aretas.

5. Cf. xxi. 26.

6. Birthday festivals were associated in the Jewish mind with idolatry. Only Pharaoh (Gen.

xl. 20) and Herod Antipas are recorded in Scripture to have celebrated their birthdays. This girl was the daughter of Herodias by Philip, her former husband. She was named Salome, and became the wife of Philip the tetrarch of Ituræa and Trachonitis (Luke iii. 1). The dance was not only immodest but immoral. Cf. Hor., *Odes*, III. vi. 21–24. "Where there is dancing, there is the Devil" (Chrysost.).

7. The maudlin reveller assumes the magnificent air of an Oriental despot (cf. Esth. v. 6).

8. **before instructed.** Rather, "put forward." Eager to be avenged on the bold prophet, she had planned the stratagem. **charger.** Or, "trencher," as though it were a dainty viand.

9. He shrank from the crime, but (1) he would not stultify himself before the company; (2) an oath carried a peculiar obligation in those days, even a foolish and inconsiderate one (cf. Judg. xi. 30–35).

12. Tradition says they buried their master at Sebaste, near Ænon, the scene of his later ministry, beside the tombs of Elijah and Obadiah.

Matt. xiv. 13–21; cf. Mark vi. 30–44 = Luke ix. 10–17 = John vi. 1–14.

RETREAT TO THE EASTERN SHORE.

13 When Jesus heard of it, he departed thence by
ship into a desert place apart: and when the people
had heard thereof, they followed him on foot out
14 of the cities. And Jesus went forth, and saw a
great multitude, and was moved with compassion

15 toward them, and he healed their sick. And when
it was evening, his disciples came to him, saying,
This is a desert place, and the time is now past;
send the multitude away, that they may go into
16 the villages, and buy themselves victuals. But
Jesus said unto them, They need not depart; give
17 ye them to eat. And they say unto him, We have
18 here but five loaves, and two fishes. He said,
19 Bring them hither to me. And he commanded the
multitude to sit down on the grass, and took the
five loaves, and the two fishes, and looking up to
heaven, he blessed and brake, and gave the loaves
to his disciples, and the disciples to the multitude.
20 And they did all eat, and were filled: and they
took up of the fragments that remained twelve
21 baskets full. And they that had eaten were about
five thousand men, beside women and children.

13. **he withdrew thence in a boat.** See notes on ii. 12, iv. 21. It was a retreat. Overwhelmed with grief, He craved solitude. The Baptist's fate was a premonition of what awaited Himself (cf. xvii. 12). The multitude followed Him round the head of the Lake.

14. **came forth.** *I.e.*, from His retreat on the mountain (cf. John vi. 3).

15. **when it was evening.** Rather, "when it had waxed late," *i.e.* in the day. **desert.** Rather, "lonely." It was a pleasant spot near Bethsaida Julias (Luke ix. 10), covered, since it was spring-time (John vi. 4), with fresh, green grass (Mark vi. 39).

17. **fishes.** Preserved and ready for eating; a common article of food with the dwellers by the Lake.

19. Observe the sacramental language (cf. xxvi. 26;

1 Cor. xi. 23–24). Jesus was thinking of His Death, and the miracle was a prophetic anticipation of the memorial feast.

20. When a Jew went on a journey, he carried a basket with provisions, lest he should be defiled by eating unclean meat. The wandering apostles had each his basket.

Matt. xiv. 22–36; cf. Mark vi. 45–56 = John vi. 15–21.

JESUS WALKS ON THE SEA.

22 And straightway Jesus constrained his disciples to
get into a ship, and to go before him unto the other
23 side, while he sent the multitudes away. And
when he had sent the multitudes away, he went up
into a mountain apart to pray: and when the
24 evening was come, he was there alone. But the
ship was now in the midst of the sea, tossed with
25 waves: for the wind was contrary. And in the
fourth watch of the night Jesus went unto them,
26 walking on the sea. And when the disciples saw
him walking on the sea, they were troubled, saying,
27 It is a spirit; and they cried out for fear. But
straightway Jesus spake unto them, saying, Be of
28 good cheer; it is I; be not afraid. And Peter
answered him and said, Lord, if it be thou, bid me
29 come unto thee on the water. And he said, Come.
And when Peter was come down out of the ship, he
30 walked on the water, to go to Jesus. But when he
saw the wind boisterous, he was afraid; and
beginning to sink, he cried, saying, Lord, save me
31 And immediately Jesus stretched forth his hand
and caught him, and said unto him, O thou of little
32 faith, wherefore didst thou doubt? And when

they were come into the ship, the wind ceased.
33 Then they that were in the ship came and wor-
shipped him, saying, Of a truth thou art the Son of
34 God. And when they were gone over, they came
35 into the land of Gennesaret. And when the men of
that place had knowledge of him, they sent out into
all that country round about, and brought unto
36 him all that were diseased; and besought him that
they might only touch the hem of his garment: and
as many as touched were made perfectly whole.

22. His peremptoriness is explained by John vi. 14 15. It was a Jewish expectation that, as Moses, the first Redeemer, had fed the Israelites in the wilderness with bread from Heaven, so the Messiah, the second Redeemer, would lead them out to the wilderness of Bashan and make the manna to descend upon them. Bethsaida was in Batanea, the ancient Bashan. It seemed as though the prophecy had been strikingly fulfilled. They hailed Jesus as the Messianic King of Israel, and they were for carrying Him off in triumph and acclaiming Him King. Evidently the disciples were in the plot.

23. *the* **mountain.** Cf. John vi. 3. He returned to His retreat. **when the evening was come.** Rather, as in ver. 15, "when it had waxed late," *i.e.* in the night.

25. **the fourth watch.** *I.e.*, between 3 and 6 a.m. As the feeding of the multitude was a prophecy of the Supper which commemorates the Lord's Death, so the walking on the water was a prophecy of the Resurrection. He assumed the ethereal state in which He passed through the closed door (John xx. 19–26).

28. The action was characteristic of Peter,

"always ardent and ever leaping before his fellows" (Chrysost.).

33. **they that were in the boat.** The disciples and, perhaps, some of the multitude whom they had taken with them. **the Son of God.** *I.e.*, the Messiah. See n. on viii. 29.

34. **into the land of Gennesaret.** Rather, "to land in Gennesaret." Gennesaret, "Gardens of Princes," the beautiful and fertile plain, 30 furlongs by 20, extending along the N.W. shore of the Lake.

35. **had knowledge of him.** Rather, "recognised Him."

36. Like the woman with the issue (ix. 20).

Matt. xv. 1–20; cf. Mark vii. 1–23.

OFFENCE OF EATING WITH UNWASHED HANDS.

Then came to Jesus scribes and Pharisees, which
2 were of Jerusalem, saying, Why do thy disciples
trangress the tradition of the elders? for they wash
3 not their hands when they eat bread. But he
answered and said unto them, Why do ye also
transgress the commandment of God by your
4 tradition? For God commanded, saying, Honour
thy father and mother: and, He that curseth father
5 or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a
gift, by whatsoever thou mightest be profited by
6 me; and honour not his father or his mother, he
shall be free. Thus have ye made the commandment
7 of God of none effect by your tradition. Ye
hypocrites, well did Esaias prophesy of you, saying.

8 *This people draweth nigh unto me with their mouth,*
and honoureth me with their lips; but their heart
9 *is far from me. But in vain they do worship me,*
teaching for doctrines the commandments of men.
10 And he called the multitude, and said unto them,
11 Hear, and understand: not that which goeth into
the mouth defileth a man; but that which cometh
12 out of the mouth, this defileth a man. Then came
his disciples, and said unto him, Knowest thou that
the Pharisees were offended, after they heard this
13 saying? But he answered and said, Every plant,
which my heavenly Father hath not planted, shall
14 be rooted up. Let them alone: they be blind
leaders of the blind. And if the blind lead the blind,
15 both shall fall into the ditch. Then answered
Peter and said unto him, Declare unto us this
16 parable. And Jesus said, Are ye also yet without
17 understanding? Do not ye yet understand, that
whatsoever entereth in at the mouth goeth into the
18 belly, and is cast out into the draught? But those
things which proceed out of the mouth come forth
19 from the heart; and they defile the man. For
out of the heart proceed evil thoughts, murders,
adulteries, fornications, thefts, false witness,
20 blasphemies: these are the things which defile a
man: but to eat with unwashen hands defileth not
a man.

1. They had come, probably as deputies from the Sanhedrin, to co-operate with the local authorities in putting Jesus to silence.

2. A foul pollution, according to the Rabbinical Law (cf. Luke xi. 37–38). "Whosoever," it said, "eateth bread with unwashed hands is as one that lieth with a harlot." When R. Akiba was imprisoned by the Romans, he was provided daily with water sufficient for drinking and ablution,

but one day a less quantity was supplied. "Give me water for my hands," he said to the disciple who waited on him. "My master," said the latter, "there is scarce enough water to drink." "It is better for me to die," answered the Rabbi, "than to transgress the ordinances of my ancestors."

3–6. A monstrous instance of Jewish casuistry. Whatever was dedicated to God was sacred to religious uses, and this ordinance was ingeniously employed for worldly and sometimes wicked ends. If a debtor would not pay, the creditor would say, "What you owe me is *Corban*," *i.e.*, a gift or offering to God (Mark vii. 11), dedicating only some portion of it, more or less. And then, if the debtor still refused payment, he was guilty of sacrilege. The trick became a crime when a man practised it on his needy parents as a pretext for refusing them the aid which the Law of God enjoined (Ex. xx. 12; Deut. v. 16), saying in answer to their appeal, **That wherewith thou mightest have been profited by me is given to God** (R.V.).

7. They were odious "play-actors" (see n. on vi. 2), practising inhumanity in the guise of godliness.

8–9. Isa. xxix. 13.

10–11. He turns from His discomfited assailants and addresses the multitude, showing them what really defiles a man—nothing outward, but the thoughts of the heart.

12. The Pharisees retire in high dudgeon, and the disciples are alarmed for the consequences of their displeasure.

13. A prophecy of the doom of the Pharisaic system. Cf. John xv. 2.

14. **Let them go!** Surveying their retreating

forms. **lead.** Rather, "guide." A proverb; cf. Hor., *Epp.* I. xvii. 3–4.

15. Peter always spokesman, "the mouth of the Apostles" (Chrysost.).

16. Jesus was surprised and grieved by their dulness. It was no parable, but, wedded to their Jewish prejudice about ceremonial defilement, they could not believe that He meant what He said, and supposed there was a hidden meaning in His plain saying.

Matt. xv. 21–28; cf. Mark vii. 24–30.

THE CANAANITISH WOMAN.

21 Then Jesus went thence, and departed into the
22 coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed
23 with a devil. But he answered her not a word. And his disciples came and besought him, saying,
24 Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost
25 sheep of the house of Israel. Then came she and
26 worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the
27 children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs
28 which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

21. The last incident showed Jesus (1) the uselessness of prosecuting His ministry at Capernaum in face of such opposition, (2) the necessity of instructing the Twelve. So He decided to seek some quiet retreat. He had already found that there was no seclusion on the eastern side of the Lake (xiv. 13), and He will now go farther abroad, across the northern frontier into the land of Phœnicia. **departed.** Rather, "withdrew," "retreated." See n. on ii. 12. **coasts.** Rather, "district," literally "parts."

22. **Canaan.** St. Mark has "a Syrophœnician." The Phœnicians were descendants of the aboriginal inhabitants of the Holy Land, accursed in Jewish eyes. Phœnicia was part of the Roman province of Syria. Clement of Rome says that the woman's name was Justa and her daughter's Bernice; also that she was a Jewish proselyte, which is hardly consistent with Mark's description of her as "a Greek," *i.e.* a Gentile. **coasts.** Rather, "borders;" not the same word as in ver. 21. It is not strange that she recognised Jesus and hailed Him as **Son of David,** the popular Messianic title (cf. ix. 27, xx. 30, 31, xxi. 9). There were some from the neighbourhood of Tyre and Sidon in the crowd that had been drawn to Jesus in Galilee (Mark iii. 7–8), and they would spread His fame on their return home. **devil.** Rather, "dæmon," "an unclean spirit" (Mark). She was probably an epileptic. See n. on viii. 28.

23. He had come that He might be alone with the Twelve, and, if He healed the girl, He would presently be surrounded by a curious throng. The disciples, embarrassed by her importunity, wished Him to get rid of her by granting her

request, not simply to order her off, as His reply shows.

24. Jesus wrought His salvation in Israel and left to His apostles the task of carrying it to the world. Nevertheless, whenever He encountered Gentiles, like the Samaritan woman, the people of Sychar, or the Centurion of Capernaum, He freely blessed them. It was His desire for seclusion that restrained Him here.

25. In Mark vii. 25 for **came** some good authorities read "entered," *i.e.* into the house. It seems that the woman met them out of doors, and, refusing to be rebuffed, followed them to their lodging, and there **came and did obeisance to him.**

26. They were probably reclining at supper, and she knelt at His feet (Mark vii. 25; cf. Luke vii. 38). There was a dog in the room, begging scraps. The situation suggested His answer, which seems to have been a familiar proverb. Cf. the Greek adages: "You feed dogs and do not feed yourself" (of one who keeps up a style beyond his means); "Never be kind to a neighbour's dog;" "One who feeds a strange dog gets nothing but the rope to keep." Jesus quotes a proverb of this sort. **dogs** is here a diminutive, whether contemptuous ("whelps," "curs") or endearing ("little dogs," household pets). He speaks kindly and playfully, not in the manner of the Rabbis, who styled the heathen "dogs."

27. The nimble-witted Greek answers in kind, capping proverb with proverb. "If," retorted Damis of Nineveh to a sneer at his diligence in noting the sayings of his master, Apollonius of Tyana, "there be feasts of gods and gods eat,

certainly they have attendants who see to it that even the scraps of ambrosia are not lost." "Wisdom's scholars," says Samuel Rutherford, "are not fools: Grace is a witty and understanding spirit, ripe and sharp."

28. Rutherford's treatise on this story is entitled *The Trial and Triumph of Faith.*

Matt. xv. 29–38; cf. Mark vii. 31–viii. 9.

SECOND FEEDING OF THE MULTITUDE.

29 And Jesus departed from thence, and came nigh
unto the sea of Galilee; and went up into a
30 mountain, and sat down there. And great multi-
tudes came unto him, having with them those that
were lame, blind, dumb, maimed, and many others,
and cast them down at Jesus' feet; and he healed
31 them: insomuch that the multitude wondered,
when they saw the dumb to speak, the maimed to
be whole, the lame to walk, and the blind to see:
32 and they glorified the God of Israel. Then Jesus
called his disciples unto him, and said, I have com-
passion on the multitude, because they continue
with me now three days, and have nothing to eat:
and I will not send them away fasting, lest they
33 faint in the way. And his disciples say unto him,
Whence should we have so much bread in the wilder-
34 ness, as to fill so great a multitude? And Jesus
saith unto them, How many loaves have ye? And
35 they said, Seven, and a few little fishes. And he
commanded the multitude to sit down on the ground.
36 And he took the seven loaves and the fishes, and
gave thanks, and brake them, and gave to his
37 disciples, and the disciples to the multitude. And

they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.
38 And they that did eat were four thousand men, beside women and children.

29. Mark vii. 31, R.V.: "And again He went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis," implying a season of ministry in Phœnicia, His solitary mission to the Gentiles. It was a fruitful mission, and He subsequently appealed to His reception in damning contrast to the unbelief of the Galilean cities (xi. 21–22; cf. Luke x. 13–14). **a mountain.** Rather, "the upland" (cf. v. 1), on the eastern side, where He hoped for seclusion.

31. **the God of Israel.** Implying that they were heathen. They were mostly dwellers in the district, but perhaps some had followed Him all the way from Phœnicia.

33. Translate: **Whence have *we* in a wilderness so many loaves as to satisfy so great a multitude?** They remembered the former miracle (xiv. 15–21). "*We* cannot, but *Thou* canst."

37. **baskets.** "Maunds;" not the same word as in xiv. 20. There the Jew's provision-basket, here a Gentile term. The distinction is maintained in xvi. 9–10.

Matt. xv. 39–xvi. 12; cf. Mark viii. 10–21.

ENCOUNTER WITH PHARISEES AND SADDUCEES.

39 And he sent away the multitude, and took ship, and
1 came into the coasts of Magdala. The Pharisees

also with the Sadducees came, and tempting desired
him that he would shew them a sign from heaven.
2 He answered and said unto them, When it is evening,
ye say, It will be fair weather: for the sky is red.
3 And in the morning, It will be foul weather to-day:
for the sky is red and lowring. O ye hypocrites,
ye can discern the face of the sky; but can ye not
4 discern the signs of the times? A wicked and
adulterous generation seeketh after a sign; and
there shall no sign be given unto it, but the sign of
the prophet Jonas. And he left them, and departed.
5 And when his disciples were come to the other side,
6 they had forgotten to take bread. Then Jesus said
unto them, Take heed and beware of the leaven of
7 the Pharisees and of the Sadducees. And they
reasoned among themselves, saying, It is because
8 we have taken no bread. Which when Jesus
perceived, he said unto them, O ye of little faith,
why reason ye among yourselves, because ye have
9 brought no bread? Do ye not yet understand,
neither remember the five loaves of the five
thousand, and how many baskets ye took up?
10 Neither the seven loaves of the four thousand, and
11 how many baskets ye took up? How is it that ye
do not understand that I spake it not to you con-
cerning bread, that ye should beware of the leaven
12 of the Pharisees and of the Sadducees? Then
understood they how that he bade them not beware
of the leaven of bread, but of the doctrine of the
Pharisees and of the Sadducees.

39. **took ship.** Rather, "got on board the boat," *i.e.*, one which He had procured to convey Him away from the embarrassing multitude. **the coasts of Magdala.** Read, "the region of Magadan." Mark has "the parts of Dalmanutha." Neither place is known. Perhaps neighbouring

villages a little way inland from the southern end of the Lake. Dalmanutha may be *Ed Delhemiyeh* on the Jordan, a mile north of the point where the *Yarmûk* joins it.

1. Probably they came from Capernaum. They had been apprised of His whereabouts and tracked Him to His retreat. The Pharisees and the Sadducees were opposed alike in creed and in policy, but they had banded in unholy alliance to crush Jesus. **a sign from heaven.** "That He should stop the sun, or rein in the moon, or hurl down thunder, or the like" (Chrysost.).

2–3. **When . . . times.** An interpolation, omitted by the best authorities. Luke (xii. 54–56) gives it as a saying to the multitudes, the weather-wise dwellers by the Lake. See n. on xii. 40.

5. **the other side.** *I.e.*, the northern end of the Lake at Bethsaida (cf. Mark viii. 22).

6–7. In their unspiritual way they took His words as a warning not to purchase bread from people with Pharisaic or Sadducean tendencies (Euth. Zig.).

8–11. A reproof of their concern about bread when He, the bread-giver, was with them. They should have understood that He had something higher in His thoughts.

12. **leaven** was used of any pervasive influence. One of the Rabbis prayed: "Lord of Eternity, it is open and known in Thy sight that we desire to do Thy will. Subdue that which hindereth, to wit, the leaven which is in the lump."

Matt. xvi. 13-28; cf. Mark viii. 27–ix. 1 = Luke ix. 18–27.

THE GREAT CONFESSION.

13 When Jesus came into the coasts of Cæsarea Philippi,
he asked his disciples, saying, Whom do men say
14 that I the Son of man am? And they said, Some
say that thou art John the Baptist; some, Elias;
15 and others, Jeremias, or one of the prophets. He
saith unto them, But whom say ye that I am?
16 And Simon Peter answered and said, Thou art
17 the Christ, the Son of the living God. And Jesus
answered and said unto him, Blessed art thou,
Simon Bar-jona: for flesh and blood hath not
revealed it unto thee, but my Father which is in
18 heaven. And I say also unto thee, That thou art
Peter, and upon this rock I will build my church;
and the gates of hell shall not prevail against it.
19 And I will give unto thee the keys of the kingdom
of heaven: and whatsoever thou shalt bind on
earth shall be bound in heaven; and whatsoever
thou shalt loose on earth shall be loosed in heaven.
20 Then charged he his disciples that they should tell
21 no man that he was Jesus the Christ. From that
time forth began Jesus to shew unto his disciples,
how that he must go unto Jerusalem, and suffer
many things of the elders and chief priests and
scribes, and be killed, and be raised again the third
22 day. Then Peter took him, and began to rebuke
him, saying, Be it far from thee, Lord: this shall
23 not be unto thee. But he turned, and said unto
Peter, Get thee behind me, Satan: thou art an
offence unto me: for thou savourest not the things
24 that be of God, but those that be of men. Then
said Jesus unto his disciples, If any man will come
after me, let him deny himself, and take up his cross,

25 and follow me. For whosoever will save his life
shall lose it: and whosoever will lose his life for
26 my sake shall find it. For what is a man profited,
if he shall gain the whole world, and lose his own
soul? or what shall a man give in exchange for his
27 soul? For the Son of man shall come in the glory
of his Father with his angels; and then he shall
28 reward every man according to his works. Verily
I say unto you, There be some standing here, which
shall not taste of death, till they see the Son of man
coming in his kingdom.

13. **Cæsarea Philippi.** Just beyond the border of Galilee, beautifully situated at the base of Hermon, by the source of the Jordan. The Greeks had a shrine there to their god Pan, and called the place Paneas (mod. *Banias*). The tetrarch Philip adorned the town, and styled it "Philip's Cæsarea" in honour of Cæsar Augustus and himself. **Who do men say that the Son of Man is?** On "Son of Man" see n. on viii. 20.

14. Cf. xiv. 1–2 = Mark vi. 14–16 = Luke ix. 7–9.

15. **But ye—who do ye say that I am?**

16. Mark has simply **Thou art the Christ,** *i.e.*, the Messiah. **the Son of the living God** is a paraphrase of "the Christ," suggested by "the Son of Man." It was a great confession. The disciples had shared the Jewish ideal of a kingly and victorious Messiah, a Son of David, and Jesus was the meek and lowly Son of Man. Their discipleship had been a process of disillusionment, and He would fain know if their faith had stood the shock. Had they perceived His glory? Had they seen the Son of God in the Son of Man?

17. **Bar-jona.** *I.e.*, "son of John" (John xxi. 15–17, R.V.). The names are significant. Simon

was his old name which he had borne ere he became "a new creature." John means "the grace of the Lord." He was truly a new man, a son of the Lord's grace.

18. **I also** (*i.e.*, on My part, as thou hast confessed Me) **say.** Simon had justified the Lord's trust and earned the new name which He had given him at their first meeting (John i. 42). He had shown himself indeed a Peter (Cephas, Rock), a stone for the Living Temple, the Christian Church. This is the abiding glory of Peter, that he was the first to confess the Christ; he was the first stone of the Living Temple. According to Chrysostom, the Rock was not Peter himself but his faith, "the faith of his confession;" according to Jerome, it was Jesus; and Simon was called the Rock because he believed in Him, just as the disciples were called "the light of the world" (Matt. v. 14) because they reflected Him, the true Light (John viii. 12). **the gates of Hades** (Heb. "Sheol"); cf. Isa. xxxviii. 10, R.V. marg.

19. This promise, here made to Peter, was extended to his brethren when they joined in his confession (xviii. 18; John xx. 23). The principle underlying it is *the corporate unity of Christ and His people* (Rom. xii. 5; 1 Cor. vi. 15, xii. 12, 26; Eph. v. 30; Col. i. 24). So long as they abide in union with Him, they share His life and His spirit (John xiv. 4–5; Col. ii. 19), and their acts are His acts. **bind and loose.** A Rabbinical phrase for "prohibit and permit."

20. **that he was the Christ.** *I.e.*, the Messiah. Omit "Jesus." He dreaded the unspiritual enthusiasm of the multitude with their secular idea of Messiahship.

21 He had known it all along, and had given hints of it (ix. 15; cf. John ii. 18–22, iii. 14), but now He intimates it plainly.

22. A loving remonstrance. The Sinaitic Palimpsest reads in Mark viii. 32: "Then Simon Cepha, as though he pitied Him, said."

23. The Tempter spoke through Peter's lips, and the disciple's love made the temptation harder. **offence.** Rather, "stumbling-block" (cf. n. on v. 29). **thou savourest,** etc. Rather, "thou dost not side with God but with men." The earthly life of Jesus was a continual choice between God's way of suffering and the smoother way which His human nature would fain have taken. The conflict was severe, and Peter was casting his weight on the wrong side.

24. Cf. Garibaldi to his dispirited forces: "Soldiers! what I have to offer you is fatigue, danger, struggle, and death; the chill of the cold night in the free air, and heat under the burning sun; no lodgings, no munitions, no provisions, but forced marches, dangerous watchposts, and the continual struggle with the bayonet against batteries. Those who love freedom and their country may follow me."

25–26. **life** and "soul" are the same word in Greek. The soul is the true life. "As the life of the body is the soul, so the life of the soul is God. As the body expires when it lets the soul forth, so the soul expires when it lets God away. The letting away of God is the death of the soul; the letting forth of the soul the death of the body" (Aug.). **What will a man be profited if he gain the whole world but forfeit his life?** Cf. Juv. viii. 83–84: "Believe it the height of sin to prefer

life to honour and for life's sake lose the ends of living." **in exchange,** etc. Rather, "as the price of his life's redemption." He has only one life to live, and it is ruin to forfeit it.

28. **the Son of man,** etc. Mark has "the Kingdom of God come with power," which is probably authentic (cf. Luke ix. 27). The reference is, as Calvin says, to the Resurection and its effects, *i.e.*, the wonderful conquests which the gospel won within the lifetime of that generation (cf. Rom. xv. 18–19). According to the form which the saying has assumed in Matthew, the reference is to the Second Advent, which the early disciples believed to be imminent. Otherwise referred to the Transfiguration (Aug., Chrysost.), or the Destruction of Jerusalem.

Matt. xvii. 1–13; cf. Mark ix. 2–13 = Luke ix. 28–36.

THE TRANSFIGURATION.

And after six days Jesus taketh Peter, James, and
John his brother, and bringeth them up into an high
2 mountain apart, and was transfigured before them:
and his face did shine as the sun, and his raiment
3 was white as the light. And, behold, there appeared
4 unto them Moses and Elias talking with him. Then
answered Peter, and said unto Jesus, Lord, it is
good for us to be here: if thou wilt, let us make
here three tabernacles; one for thee, and one for
5 Moses, and one for Elias. While he yet spake,
behold, a bright cloud overshadowed them: and behold
a voice out of the cloud, which said, This is my beloved
Son, in whom I am well pleased; hear ye him.
6 And when the disciples heard it, they fell on their

7 face, and were sore afraid. And Jesus came and
touched them, and said, Arise, and be not afraid.
8 And when they had lifted up their eyes, they saw
9 no man, save Jesus only. And as they came down
from the mountain, Jesus charged them, saying,
Tell the vision to no man, until the Son of man be
10 risen again from the dead. And his disciples asked
him, saying, Why then say the scribes that Elias
11 must first come? And Jesus answered and said
unto them, Elias truly shall first come, and restore
12 all things. But I say unto you, That Elias is come
already, and they knew him not, but have done
unto him whatsoever they listed. Likewise shall
13 also the Son of man suffer of them. Then the
disciples understood that he spake unto them of
John the Baptist.

1. The favoured three, the inner circle of the Twelve. The mountain was doubtless one of the lower heights of Hermon, near Cæsarea Philippi. According to an ancient tradition, it was Tabor, and the Greek Church celebrates the Feast of the Transfiguration under the name of the Thaborion on 6th August; but Tabor was too far distant.

2. The Transfiguration was an anticipation of the Resurrection-glory. Its purpose was (1) to strengthen Jesus for the last ordeal, and (2) to reveal to the disciples the glory of the Cross. He caught a glimpse of "the joy that was set before Him," and they discovered how the Passion was regarded in Heaven.

3. **Moses and Elijah.** Representing the Law and the Prophets. His death fulfilled both.

4. A foolish proposal, but prompted by love. His thought was: "Why go away and suffer that cruel doom? Why not continue here in holy

fellowship?" **tabernacles.** "Tents," "booths," like those they made at the Feast of Tabernacles.

5. Cf. 1 Pet. i. 17. At two other crises in the Redeemer's ministry God broke the silence with a voice from Heaven: iii. 17; John xii. 28.

9. He feared lest it should provoke another outburst of Messianic enthusiasm. He associates the Transfiguration with the Resurrection.

10. See note on xi. 14. Elijah, they thought, had come too late.

11–13. Jesus does not here sanction the Rabbinical idea, but John had actually done what was expected of Elijah. He loses no opportunity of preparing them for the approaching catastrophe.

Matt. xvii. 14–21; cf. Mark ix. 14–29 = Luke ix. 37–46.

HEALING OF A LUNATIC LAD.

14 And when they were come to the multitude, there
came to him a certain man, kneeling down to him,
15 and saying, Lord, have mercy on my son: for he is
lunatick, and sore vexed: for ofttimes he falleth
16 into the fire, and oft into the water. And I brought
him to thy disciples, and they could not cure him.
17 And Jesus answered and said, O faithless and per-
verse generation, how long shall I be with you?
how long shall I suffer you? bring him hither to
18 me. And Jesus rebuked the devil; and he departed
out of him: and the child was cured from that very
19 hour. Then came the disciples to Jesus apart, and
20 said, Why could not we cast him out? And Jesus
said unto them, Because of your unbelief: for verily
I say unto you, If ye have faith as a grain of mustard
seed, ye shall say unto this mountain, Remove hence

to yonder place; and it shall remove; and nothing
21 shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.

15. Symptoms of epilepsy. Cf. Mark ix. 18.

16. Yet they had been empowered to work such miracles (x. 1).

17. A stern rebuke of the nine disciples.

18. **devil.** Rather, "dæmon." **child.** Rather, "boy."

19. They feared that they had lost their power (Chrysost.).

20. The great Rabbis were styled "uprooters of mountains." Cf. xxi. 21.

21. Interpolated from Mark ix. 29. Omit **and fasting.** The nine seem to have been excusing their failure by the peculiar difficulty of the case: "This kind of dæmon goeth not out but by some special power." "Nay," says Jesus, "this kind goeth not out but by prayer." Dreaming perhaps of a secular Kingdom and debating which should be greatest in it, they had neglected prayer, and the fire had burned low in their souls.

Matt. xvii. 22-27; cf. Mark ix. 30-33 = Luke ix. 43-45.

THE RETURN TO CAPERNAUM.

22 And while they abode in Galilee, Jesus said unto
them, The Son of man shall be betrayed into the
23 hands of men: and they shall kill him, and the third
day he shall be raised again. And they were ex-
24 ceeding sorry. And when they were come to Caper-
naum, they that received tribute money came to
Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of
26 strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.
27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

22. According to the true reading, "were collecting," "mustering," "gathering together," *i.e.*, after the separation of Jesus and the three from the rest. A second intimation of the Passion, adding the detail of the Betrayal.

23. **sorry.** Rather, "grieved."

24. **teacher.** See n. on viii. 19. **tribute money, tribute.** "The half-shekels." Every adult Israelite had to pay a half-shekel, about 1s. 3d., for the maintenance of the Temple (Ex. xxx. 13–14).

25. **prevented.** Rather, "anticipated," "spoke first to." **The kings of the earth—from whom take they custom or tribute? From their own sons or from other men's?**

26. **From other men's. the children.** Rather, "their sons." Jesus might have claimed exemption, since He was the Son of God and the Temple His Father's House; but His action would have been misconstrued. It would have seemed a violation of the Law which He had not come to destroy but to fulfil (v. 17).

27. **The first fish that riseth, up with it, and open its mouth, and thou shalt find a**

shekel. Peter had been disconcerted by the collectors' demand. Their long journey had exhausted the resources of the disciple-company, and he had not enough to pay the tax. It never occurred to him he might ply his old fisher-craft and earn the sum. This is the Lord's direction, and, amused by His disciple's consternation, He puts it playfully. Anecdotes of the finding of treasure inside fishes were the favourite stock-in-trade of story-tellers in those days. Cf. Polycrates' ring; Solomon's signet. Jesus was referring to such common fables, and Peter was not so dull as to miss His meaning. If it had been an actual miracle, (1) it would be the only one which Jesus ever wrought on His own behoof; (2) Matthew would, according to the wont of the Evangelists (cf. xii. 13 = Mark iii. 5 = Luke vi. 10), have recounted its accomplishment.

Matt. xviii.; cf. Mark ix. 33–50 = Luke ix. 46–50.

JESUS TEACHES THE DISCIPLES.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?
2 And Jesus called a little child unto him, and set him
3 in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of
4 heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the
5 kingdom of heaven. And whoso shall receive one
6 such little child in my name receiveth me. But whoso shall offend one of these little ones which

believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned
7 in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!
8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into ever-
9 lasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two
10 eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold
11 the face of my Father which is in heaven. For the Son of man is come to save that which was lost.
12 How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains,
13 and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine
14 which went not astray. Even so it is not the will of your Father which is in heaven, that one of these
15 little ones should perish. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee,
16 thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word
17 may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen
18 man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be

19 loosed in heaven. Again I say unto you, That if
two of you shall agree on earth as touching any
thing that they shall ask, it shall be done for them
20 of my Father which is in heaven. For where two
or three are gathered together in my name, there am
21 I in the midst of them. Then came Peter to him,
and said, Lord, how oft shall my brother sin against
22 me, and I forgive him? till seven times? Jesus
saith unto him, I say not unto thee, Until seven
23 times: but, Until seventy times seven. Therefore
is the kingdom of heaven likened unto a certain king,
24 which would take account of his servants. And
when he had begun to reckon, one was brought unto
25 him, which owed him ten thousand talents. But
forasmuch as he had not to pay, his lord commanded
him to be sold, and his wife, and children, and all
26 that he had, and payment to be made. The servant
therefore fell down, and worshipped him, saying,
Lord, have patience with me, and I will pay thee
27 all. Then the lord of that servant was moved with
compassion, and loosed him, and forgave him the
28 debt. But the same servant went out, and found
one of his fellow-servants, which owed him an
hundred pence: and he laid hands on him, and
took him by the throat, saying, Pay me that thou
29 owest. And his fellow-servant fell down at his
feet, and besought him, saying, Have patience with
30 me, and I will pay thee all. And he would not:
but went and cast him into prison, till he should
31 pay the debt. So when his fellow-servants saw what
was done, they were very sorry, and came and told
32 unto their lord all that was done. Then his lord,
after that he had called him, said unto him, O thou
wicked servant, I forgave thee all that debt, because
33 thou desiredst me: shouldest not thou also have had
compassion on thy fellow-servant, even as I had
34 pity on thee? And his lord was wroth, and delivered

him to the tormentors, till he should pay all that
35 was due unto him. So likewise shall my heavenly
Father do also unto you, if ye from your hearts for-
give not every one his brother their trespasses.

1. Mark says the scene was "the house," probably Peter's house, where Jesus seems to have lodged in Capernaum. **the greatest.** Literally "greater" (so in ver. 4). The comparative had the force of the superlative in late Greek, but here it has its proper force. They would all be great, but one greater than his fellows. See n. on xi. 11.

2. Perhaps Peter's child.

3. **be converted.** Rather, "turn," implying a complete reversal of attitude.

5. Cf. xxv. 40.

6. **offend.** "Cause to stumble;" see n. on v. 29. **little ones.** Not merely children, but all weak ones needing pity and patience. Cf. x. 42; Ps. cxix. 141. **a great millstone** (R.V.). Literally "an ass millstone," *i.e.* one turned by an ass. Cf. Oxyrh. Pap. 498: "camel stones," *i.e.*, stones which a camel could transport. A proverbial phrase. R. Jochanan said that a student of the Law should not marry, for with such a millstone hung to his neck he could not apply himself to the study. In B.C. 38 the Galileans rose against Herod and drowned his adherents in the Lake.

7. **occasions of stumbling.**

8–9. Repeated from v. 29–30.

10. It was a beautiful belief of the later Jews that every heir of salvation was attended by a ministering angel (cf. Heb. i. 14), a development of the post-exilic idea that every nation had its guardian angel (cf. Dan. x. 13, 20, 21).

11–13. Vers. 12–13 an abrupt interpolation of the parable of the Lost Sheep (Luke xv. 3–7), ver. 11 being a copyist's interpolation (cf. Luke xix. 10) to soften the abruptness.

14. **It is not a thing desired in the presence of your Father.** *I.e.*, among the blessed saints and the holy angels, however it may seem to sinful men.

15–17. Jesus does not here lay down new rules, but quotes and reinforces those already enjoined by the Jewish Synagogue. "He did not say, 'Thou hast sufficient revenge,' but **Thou hast gained thy brother**; showing that the loss from the quarrel is common" (Chrysost.). **an heathen**, etc. Rather, "the Gentile and the Tax-gatherer," unclean and odious in Jewish eyes. See n. on ix. 9.

18. See n. on xvi. 19.

19. A solitary believer may entertain selfish desires or cherish ambitions which he would be ashamed to communicate to another. These are eliminated where two agree.

20. "Where three are, the Church is, though they be laymen" (Tertull.).

21. According to the Rabbinical rule, the duty of forgiving ceased after three offences.

22. **seventy times seven.** Rather, "seventy-seven times." A reference to Gen. iv. 24. The Christian duty of forgiving is commensurate with the unregenerate man's lust for vengeance.

23. **servants.** Rather, "slaves;" a picture of Oriental despotism.

24. **ten thousand talents.** Nearly £2,500,000, an impossible debt between man and man, but for that very reason a fit representation of our debt to God.

26. **worshipped.** Rather, "did obeisance to."
28. **the same servant.** Rather, "that slave." **fellow-slaves**; so in vers. 29, 31. **an hundred pence** (*denarii*). About £3, 10s.
32. **Thou wicked slave! All that debt I forgave thee when thou didst entreat me: shouldest not thou also have had mercy on thy fellow-slave as I had mercy on thee?** Ecclus. xxxiii. 36: "For an evil servant there are racks and tortures."
35. **my,** not "your," **heavenly Father.** An unforgiving man is no son of God. This is the Christian rule: Forgive one another as God has forgiven you (cf. Eph. iv. 32).

Matt. xix. 1–12; cf. Mark x. 1–12.

QUESTION ABOUT DIVORCE.

And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came
2 into the coasts of Judæa beyond Jordan; and great multitudes followed him; and he healed them
3 there. The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to
4 put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male
5 and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife:
6 and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command
to give a writing of divorcement, and to put her
8 away? He saith unto them, Moses because of the
hardness of your hearts suffered you to put away
your wives: but from the beginning it was not so.
9 And I say unto you, Whosoever shall put away his
wife, except it be for fornication, and shall marry
another, committeth adultery; and whoso marrieth
10 her which is put away doth commit adultery. His
disciples say unto him, If the case of the man be so
11 with his wife, it is not good to marry. But he said
unto them, All men cannot receive this saying, save
12 they to whom it is given. For there are some
eunuchs, which were so born from their mother's
womb; and there are some eunuchs, which were
made eunuchs of men; and there be eunuchs, which
have made themselves eunuchs for the kingdom
of heaven's sake. He that is able to receive it, let
him receive it.

1. His final departure from Galilee. Between **he departed from Galilee** and **came into the coasts** (rather "borders") **of Judæa beyond Jordan** lie (1) the journey southward, (2) the ministry in Jerusalem (John vii. 10–x. 39), and (3) the sojourn at Bethany beyond Jordan (John x. 40–42). This incident probably occurred at Bethany.

3. A burning question. The strict school of Shammai, holding to the letter of the Law (Deut. xxiv. 1–4), allowed divorce only for unfaithfulness; the laxer school of Hillel allowed it **for every cause**—if a wife "found no favour in her husband's eyes," if she over-salted or over-cooked his food, if he "saw a fairer woman." The Pharisees knew that the Champion of the oppressed

would condemn the cruel practice, and expected that He would thus alienate the multitude, with whom facility of divorce was a cherished privilege, and perhaps offend Herod Antipas and incur the same fate as the Baptist (xiv. 3–12).

4–6. He gives no personal judgment, but refers to God's primal ordinance (Gen. ii. 24). **The Creator made them from the beginning a male and a female.** "Had He meant that he should put away one and take another in her room, when He made one man, He would have fashioned many women" (Chrysost.).

7. An objection: the Law expressly sanctions divorce. Would Jesus condemn the Law?

8. Solon once said his laws were not the best he could have devised, but they were the best the Athenians could receive. So Moses had to accommodate his legislation to the capacity of the Israelites.

9. Cf. v. 32.

10. A petulant speech. They shared the general prejudice and resented the tightening of their bonds.

11–12. Jesus requires not the mutilating of the flesh but voluntary foregoing of self-indulgence for the Kingdom of Heaven's sake. Cf. 1. Cor. viii. 25–40. Michelangelo never married. "Art," he used to say, "is a sufficiently exacting mistress."

Matt xix. 13–15; cf. Mark x. 13–16 = Luke xviii. 15–17.

THE PRESENTATION OF THE CHILDREN.

13 Then were there brought unto him little children, that he should put his hands on them, and pray:

14 and the disciples rebuked them. But Jesus said,
Suffer little children, and forbid them not, to come
unto me; for of such is the kingdom of heaven.
15 And he laid his hands on them, and departed
thence.

13. **brought.** Rather, "presented," "offered," like gifts at the altar. They were "infants" or "babes" (Luke). The disciples were out of temper. Jesus was no ascetic. He loved home and children.

14. "This is the limit of philosophy, to be simple and understanding withal. This is the angelic life" (Chrysost.).

Matt. xix. 16–30; cf. Mark x. 17–31 = Luke xviii. 18–30.

THE YOUNG RULER.

16 And, behold, one came and said unto him, Good
Master, what good thing shall I do, that I may have
17 eternal life? And he said unto him, Why callest
thou me good? there is none good but one, that is,
God: but if thou wilt enter into life, keep the com-
18 mandments. He saith unto him, Which? Jesus
said, Thou shalt do no murder, Thou shalt not
commit adultery, Thou shalt not steal, Thou shalt
19 not bear false witness, Honour thy father and thy
mother: and, Thou shalt love thy neighbour as
20 thyself. The young man said unto him, All these
things have I kept from my youth up: what lack
21 I yet? Jesus said unto him, If thou wilt be perfect,
go and sell that thou hast, and give to the poor, and
thou shalt have treasure in heaven: and come and
22 follow me. But when the young man heard that

saying, he went away sorrowful: for he had great
23 possessions. Then said Jesus unto his disciples,
Verily I say unto you, That a rich man shall hardly
24 enter into the kingdom of heaven. And again I say
unto you, It is easier for a camel to go through the
eye of a needle, than for a rich man to enter into
25 the kingdom of God. When his disciples heard it,
they were exceedingly amazed, saying, Who then
26 can be saved? But Jesus beheld them, and said
unto them, With men this is impossible; but with
27 God all things are possible. Then answered Peter
and said unto him, Behold, we have forsaken all,
and followed thee; what shall we have therefore?
28 And Jesus said unto them, Verily I say unto you,
That ye which have followed me, in the regenera-
tion when the Son of man shall sit in the throne
of his glory, ye also shall sit upon twelve
29 thrones, judging the twelve tribes of Israel. And
every one that hath forsaken houses, or brethren,
or sisters, or father, or mother, or wife, or children,
or lands, for my name's sake, shall receive an hundred-
30 fold, and shall inherit everlasting life. But many
that are first shall be last; and the last shall be first.

16–17. He was a "ruler" (Luke), *i.e.*, of the Synagogue. Cf. ix. 18 with Mark v. 22 = Luke viii. 41. Perhaps he had heard the captious question which the lawyer had addressed to Jesus somewhere in the course of His journey from Galilee to Jerusalem (Luke xi. 25), and it had stuck to him, demanding an answer. He was a Pharisee of the noblest sort, like Saul of Tarsus, one of those who were facetiously styled the "Let-me-know-what-is-my duty-and-I-will-do-it Pharisees," eager to be justified by the deeds of the Law, yet always fearful lest, when they had done everything they knew,

something might remain undone. **Master.** See n. on viii. 19. R.V.: **Master, what good thing,** etc." **Why askest thou me concerning that which is good?** This is what Matthew wrote, but A.V. gives the real question and answer (cf. Mark, Luke). Matthew's modification is designed to safeguard the sinlessness of Jesus. It removes the pivot of the argument. "Good Teacher" was more than a courteous address. "Teacher" or "Rabbi" without addition was the customary style, and the Ruler was so impressed by Jesus that he deemed it insufficient. He had recognised Him as more than a Rabbi. Jesus challenged the phrase, not because He rejected the attribute, but to bring out what was in the man's heart.

18. It seemed as though Jesus were referring him to the unprofitable method of legal observance. **Which?** *I.e.*, the 613 commandments (see n. on xxii. 36) of the Mosaic Law, or the multitudinous ordinances of the Rabbinical tradition? Jesus quotes from the second table of the Decalogue, which has to do, not with the worship of God, but with duty to one's fellow-men, on the principle that love to God is exhibited by love to men (cf. 1 John iv. 20–21).

20. He had kept them in the letter, but had he kept them in the spirit? Had he made a full surrender?

21. His property was the one thing that he valued more than Eternal Life, and therefore Jesus laid His hand on it and demanded its surrender. He does not make poverty a universal condition of entrance into the Kingdom. There is something in every man's life which binds him to the world, and, whatever it may be, it must go—

"the dearest idol I have known, whate'er that idol be." With the Young Ruler it was his property, with another it may be a sinful attachment (*e.g.* Herod Antipas) or cowardice (*e.g.* Nicodemus). "That man who has anything in the world so dear to him, that he cannot spare it for Christ, if He call for it, is no true Christian" (Richard Baxter).

23. "Aspersing not riches but them that are holden by them" (Chrysost.).

24. A proverb denoting an impossibility; not to be toned down either by substituting *kamilos,* "cable," for *kamelos,* **camel,** or by explaining **needle's eye** as "postern-gate." The Talmud has "an elephant passing through a needle's eye."

25. With their secular idea of the Kingdom they expected riches for their reward when their Lord should ascend the throne of Israel; and they were amazed when they heard that a rich man could hardly enter the Kingdom.

26. **beheld them.** Rather, "looked upon them," with "those eyes of far perception."

27. Peter gives voice to the thought of all. They had, in expectation of a rich recompense in the Messianic Kingdom, made the surrender which the Ruler had refused: would they be disappointed?

28–30. Observe the graciousness of His reply. He does not remind Peter how little they had really left for His sake—not lands and gold, but poor boats and nets. It was indeed little, yet it was all they had. Neither does He tell them bluntly that they were cherishing an illusion. He assures them that their recompense will exceed their dreams, and gently corrects their error by

two hints: (1) Their recompense will come at the final Consummation. Meanwhile they must look for toil and hardship. (2) Their notion of recompense must be revolutionised (ver. 30).

Matt. xx. 1–16.

THE LABOURERS IN THE VINEYARD.

For the kingdom of heaven is like unto a man that
is an householder, which went out early in the
2 morning to hire labourers into his vineyard. And
when he had agreed with the labourers for a penny
3 a day, he sent them into his vineyard. And he went
out about the third hour, and saw others standing
4 idle in the market-place, and said unto them ; Go
ye also into the vineyard, and whatsoever is right
5 I will give you. And they went their way. Again
he went out about the sixth and ninth hour, and did
6 likewise. And about the eleventh hour he went out,
and found others standing idle, and saith unto them,
7 Why stand ye here all the day idle ? They say unto him,
Because no man hath hired us. He saith unto them,
Go ye also into the vineyard ; and whatsoever is right,
8 that shall ye receive. So when even was come, the
lord of the vineyard saith unto his steward, Call the
labourers, and give them their hire, beginning from
9 the last unto the first. And when they came that
were hired about the eleventh hour, they received
10 every man a penny. But when the first came, they
supposed that they should have received more ;
and they likewise received every man a penny.
11 And when they had received it, they murmured
12 against the goodman of the house, saying, These last
have wrought but one hour, and thou hast made them

equal unto us, which have borne the burden and heat
13 of the day. But he answered one of them, and said,
Friend, I do thee no wrong: didst not thou agree
14 with me for a penny? Take that thine is, and go
thy way: I will give unto this last, even as unto
15 thee. Is it not lawful for me to do what I will with
mine own? Is thine eye evil, because I am good?
16 So the last shall be first, and the first last: for many
be called, but few chosen.

1. The parable is an explanation of xix. 30.

2. **penny.** Rather, *denarius*, a silver coin worth about 8½d.; the day's pay of a Roman soldier.

3. **the third hour.** *I.e.*, 9 a.m.

4. No bargain, simply a promise of fair payment. Glad to get work, they agreed.

5. 12 noon and 3 p.m.

6. 5 p.m. Unhired because inefficient. Cf. n. on ver. 12.

7. Omit **and . . . receive.** Neither bargain nor promise; they trusted to his generosity, glad of the chance of earning something, however little.

8. Humorous as well as benevolent, he would enjoy their surprise.

11. **goodman of the house.** Rather, "householder," as in ver. 1.

12. **These last fellows have put in a single hour, and thou hast put them on an equality with us that have borne the burden of the day and the burning heat.** They were sorry workmen.

13. **Friend.** Rather, "mate," addressing the spokesman of the discontents.

14. **Take up thy pay and begone!** He had let his *denarius* lie. **It is my pleasure to give**

to "this last fellow" (echoing the man's sneer) **even as to thee.**

15. **May I not do what I please with my own? Or is thine eye grudging** (cf. notes on vi. 23, vii. 11) **because I am generous?**

16. Reverting to xix. 30. *Q.E.D.*

Matt. xx. 17–19; cf. Mark x. 32–34= Luke xviii. 31–34.

THIRD INTIMATION OF THE PASSION.

17 And Jesus going up to Jerusalem took the twelve
disciples apart in the way, and said unto them,
18 Behold, we go up to Jerusalem; and the Son of man
shall be betrayed unto the chief priests and unto the
19 scribes, and they shall condemn him to death, and
shall deliver him to the Gentiles to mock, and to
scourge, and to crucify him: and the third day he shall
rise again.

Each intimation was clearer than the last. The first (xvi. 21) simply announces His Death and Resurrection; the second (xvii. 22–23) adds the Betrayal; the third unfolds the whole tragedy. Notwithstanding these explicit forewarnings the catastrophe took the disciples by surprise and plunged them into despair. Hence it is argued that the intimations are unhistorical, mere *vaticinia ex eventu*. A crucified Messiah was "to Jews a stumbling-block and to Gentiles foolishness," and the Apostles, eager to remove "the offence of the Cross," represented the Crucifixion as no ignominious catastrophe but "a link in a chain of higher knowledge, part of a divine plan of salvation"

(Strauss). In fact, however, the Lord's prescience of the end is inextricably interwoven with the Evangelic history. Nor is the disciples' indocility unparalleled (see n. on ver. 21). It is very difficult to change men's ideals.

17. Between ver. 16 and ver. 17 comes John xi. 1–54. Jesus now sets out from Ephraim.

19. **deliver.** Rather, "betray," as in ver. 18. The Chief Priests were traitors as well as Judas, since the Jewish Law forbade the delivery of an Israelite into the hands of Gentiles. "Whosoever shall so deliver an Israelite, shall have no part in the world to come."

Matt. xx. 20-28; cf. Mark x. 35-45.

AMBITION OF SALOME AND HER SONS.

20 Then came to him the mother of Zebedee's
children with her sons, worshipping him, and de-
21 siring a certain thing of him. And he said unto her,
What wilt thou? She saith unto him, Grant that
these my two sons may sit, the one on thy right hand,
22 and the other on the left, in thy kingdom. But Jesus
answered and said, Ye know not what ye ask. Are
ye able to drink of the cup that I shall drink of,
and to be baptized with the baptism that I am
baptized with? They say unto him, We are
23 able. And he saith unto them, Ye shall drink
indeed of my cup, and be baptized with the baptism
that I am baptized with: but to sit on my right
hand, and on my left, is not mine to give, but it shall
be given to them for whom it is prepared of my
24 Father. And when the ten heard it, they were

moved with indignation against the two brethren.
25 But Jesus called them unto him, and said, Ye know
that the princes of the Gentiles exercise dominion
over them, and they that are great exercise authority
26 upon them. But it shall not be so among you: but
whosoever will be great among you, let him be your
27 minister; and whosoever will be chief among you, let
28 him be your servant: even as the Son of man came
not to be ministered unto, but to minister, and to
give his life a ransom for many.

20. Her name was Salome (cf. xxvii. 56 with Mark xv. 40). **children.** Rather, "sons," *i.e.*, James and John. **worshipping.** Rather, "doing obeisance to." She wished Him to commit Himself beforehand after the large manner of an Oriental despot (cf. Esth. v. 6; Mark vi. 23).

21. The places of honour. The long-expected denouement was at hand. He was going up to Jerusalem, and He would fling off His disguise and flash forth in His regal splendour as the Messianic King. Then would come the distribution of honours, and she thought to snatch advantage for her sons by this trick. It is a striking instance of the invincibility of prejudice that after the Lord's plain and repeated intimations the disciples should still and right on to the end have clung to their secular ideal. It is not unparalleled. Cf. their continued prejudice against unclean meat (Acts x. 9–16) after His explicit teaching (Matt. xv. 10–20); their expectation of His immediate return despite His teaching that the progress of the Kingdom would be slow and gradual (see n. on xxiv. 29); and their reluctance to admit the Gentiles on equal terms with the Jews despite His grace to the outcasts.

22. She was only their mouthpiece, and He addresses them, setting the reality before them—a cup of suffering, a baptism of blood. They answered lightly, thinking He was challenging their courage to bear their part in the short, sharp conflict which would prelude His accession to the throne of David.

23. They were to share His cup—John in Patmos, and James by the hand of Herod Agrippa (Acts xii. 2). The honours of the Kingdom are not given but won. **of my Father.** An editorial gloss which spoils the argument, omitted by Mark. Cf. Chrysost.: "Let us suppose that there is an umpire, and many good athletes enter the lists. Two of the athletes, who are very intimate with the umpire, approach him and say, 'Cause us to be crowned and proclaimed victors,' on the strength of the goodwill and friendship between them. But he says to them, 'This is not mine to give, but it is for them for whom it has been prepared by their efforts and sweat.'" John remembered the Lord's words: cf. Rev. iii. 21.

24. The attempt to oust them provoked their selfish passions. Jesus was grieved, and read them a lesson in the Kingdom's ideal of greatness, making now Himself, as before He had made a child (xviii. 1–4), their model.

25. **exercise dominion.** Rather, "lord it."

26–27. **Not thus is it among you; but whosoever desireth among you to become great, must be your servant; and whosoever desireth among you to be first, must be your slave.** "A rule for clerical deportment" (Jer. Taylor).

28. **not to be served but to serve.**

ransom. The allusion may be (1) to the half-shekel which every Israelite paid annually at the Passover-season to the Temple-treasury, "a ransom for his soul unto the Lord" (Ex. xxx. 12–16); or (2) to the ransom paid for captives to procure their freedom. The Temple-tribute would be in their thoughts at that season. 1 Pet. i. 18 (where for "redeemed" read "ransomed") is at once a reminiscence of and a commentary on this great saying.

Matt. xx. 29–34; cf. Mark x. 46–52 = Luke xviii. 35–43.

AT JERICHO.

29 And as they departed from Jericho, a great multitude
30 followed him. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou
31 Son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou
32 Son of David. And Jesus stood still, and called them, and said, What will ye that I shall do unto
33 you? They say unto him, Lord, that our eyes may
34 be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

29. As He was leaving Jericho, according to Matthew and Mark; as He approached it, according to Luke, who records more fully what befell at Jericho. The miracle at the entrance explains why the crowd followed Him through the city.

30. Only one blind man (Bartimæus), according

to Mark and Luke. Cf. Matthew's duplication of the Gerasene demoniac (viii. 28; cf. Mark v. 2 = Luke viii. 27). Two harmonistic suggestions: (1) There were two, but one of them was well known and therefore he alone is mentioned by Mark and Luke (Aug.). (2) There were two, and the one was healed as Jesus was leaving the city, the other as He entered it (Euth. Zig.). **the way side.** A good station for craving alms (cf. Luke), especially when the road was thronged by pilgrims going up to the Feast. **Son of David.** *I.e.*, Messiah.

31. "For the honour of Jesus, since they were troubling Him" (Euth. Zig.). Hilary thought the protest came from His enemies, who did not like to hear Him styled Messiah.

Matt. xxi. 1–11; cf. Mark xi. 1–11 = Luke xix. 29–44 = John xii. 12–19.

THE ENTRY INTO JERUSALEM.

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then
2 sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and
3 bring them unto me. And if any man say aught unto you, ye shall say, The Lord hath need of them;
4 and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the
5 prophet, saying, *Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon*
6 *an ass, and a colt the foal of an ass.* And the disciples

7 went, and did as Jesus commanded them, and
brought the ass, and the colt, and put on them their
8 clothes, and they set him thereon. And a very great
multitude spread their garments in the way; others
cut down branches from the trees, and strawed them
9 in the way. And the multitudes that went before,
and that followed, cried, saying, Hosanna to the Son
of David: Blessed is he that cometh in the name of
10 the Lord; Hosanna in the highest. And when he
was come into Jerusalem, all the city was moved,
11 saying, Who is this? And the multitude said, This is
Jesus the prophet of Nararetli of Galilee.

1. **Bethphage.** A village close to Bethany, on the brow of the hill.

2–3. He had arranged with the owner. He was to send two of His disciples, giving them a watchword **(The Lord hath need of them)** that the man might know them. According to the other Evangelists, there was only one beast, a young ass never before ridden (Luke) and therefore suited for sacred use (cf. Deut. xxi. 3; 1 Sam. vi. 7; John xix. 41). Matthew makes two, misinterpreting Zech. ix. 9, like A.V., as **an ass and a colt,** instead of "an ass, even a colt."

4–5. Loath to give up Jerusalem, He would make a last attempt to win her to faith in His Messiahship, enacting that prophetic picture of the Messiah riding into His capital (Zech. ix. 9). In the East the horse was ridden by kings when they went forth to war, the ass in time of peace; and the Prophet made the Messiah ride into Jerusalem on an ass because He was the Prince of Peace (Zech. ix. 10).

8. After the fashion of royal processions. They recognised the part which He was acting.

9. Pss. cxviii. 25–26, cxlviii. 1.

10. **moved.** Literally "shaken as by an earthquake"; feet tramping, voices rending the air. Just a week later that very multitude which escorted Him into Jerusalem shouting "Hosanna!" followed Him out to Calvary yelling "Crucify Him!"

Matt. xxi. 12–17; cf. Mark xi. 15–19 = Luke xix. 45–48 = John ii. 13–17.

THE CLEARING OF THE TEMPLE COURT.

12 And Jesus went into the temple of God, and cast out
all them that sold and bought in the temple, and
overthrew the tables of the moneychangers, and the
13 seats of them that sold doves, and said unto them,
It is written, *My house shall be called the house of*
14 *prayer; but ye have made it a den of thieves.* And
the blind and the lame came to him in the temple;
15 and he healed them. And when the chief priests and
scribes saw the wonderful things that he did, and the
children crying in the temple, and saying, Hosanna
16 to the Son of David; they were sore displeased, and
said unto him, Hearest thou what these say? And
Jesus saith unto them, Yea; have ye never read,
Out of the mouth of babes and sucklings thou hast
17 *perfected praise*? And he left them, and went out
of the city into Bethany; and he lodged there.

John gives this incident its true position at the outset of the Lord's ministry. The Synoptists, omitting the early Jerusalem-ministry (cf. p. 11), insert the incident here. It was too striking to go unrecorded. Some think, with much improbability, that there were two clearings of the Temple court.

12. The greedy priests did a lucrative trade in sacrificial victims—lambs for the Passover and for the offering of purification, bullocks for the thank-offering, and doves for the poor folk's offering of purification (cf. Luke ii. 24). They had also instituted a money-market for exchanging for Jewish coinage the money of the Jews of the Dispersion who came up to worship at the Feast. An ancient prophet had protested against a like desecration in his day (Zech. xiv. 21, where "Canaanite" means "merchant").

13. Isa. lvi. 7; Jer. vii. 11. Why did the Rulers submit to this imperious act? (*a*) Jesus had the multitude on His side, and they feared a riot if they resisted (cf. Mark xi. 18). (*b*) They knew that they were in the wrong, and conscience made cowards of them. (*c*) There was a majesty in Jesus which overawed His adversaries (cf. John xviii. 6).

15. **the boys that were crying.** They had caught up the refrain of the multitude's acclamation (cf. ver. 9).

16. Affecting horror that the sacred court, which they had desecrated with their unholy traffic, should be disturbed by the children's voices. They feared the multitude, but there was no danger in interfering with the children. Ps. viii. 2.

17. **Bethany.** Not the village, but a tract of the Mount of Olives which also bore that name. Had He gone to the village of Bethany, He would have lodged with Lazarus, and Martha would not have let Him return breakfastless to the city. **lodged.** Rather, "bivouacked" in the open. He spent each day during the Passion Week in the city, teaching and reasoning in the Temple court, and each even-

ing He went out to Olivet and passed the night in the Garden of Gethsemane (cf. John xviii. 2). See Luke xxi. 37.

Matt. xxi. 18–22; cf. Mark xi. 12–14, 20–25.

THE FRUITLESS FIG TREE.

18 Now in the morning as he returned into the city, he
19 hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree
20 withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered
21 away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be
22 done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

19. **a single fig tree.** The road to the city was lined with palm trees (cf. John xii. 13), and a solitary fig tree would be conspicuous. That was not the season for fruit (Mark xi. 13), but it is a peculiarity of the fig tree that it forms its fruit before putting forth its leaves, and this one, enjoying a rich soil, had matured early. Having leaves, it should have had fruit. According to Mark, it was not until the next morning that the tree was found withered. Matthew abbreviates the narrative. See Introd. p. 7. This, the only miracle of malediction ever wrought by Jesus, was really a work of grace. It

was an acted parable. That tree, so advantageously situated, was like the Jewish people (cf. Luke xiii. 6–9). Jesus, after all that they had done to Him, was still anxious to win them, and He wrought this miracle to warn them of the doom which impended over them. It was a call to repentance. There is a quaint old fancy (Isid. Pelus., *Ep.* i. 51) that Jesus blasted the tree because of the fig tree's connection with the Fall (Gen. iii. 7). He has taken away our sin, and we have no need of fig leaves to cover our shame.

21. A Jewish proverb for *performing an impossibility*. Cf. a similar proverb in Luke xvii. 6. See n. on xvii. 20.

Matt. xxi. 23–27; cf. Mark xi. 27–33 = Luke xx. 1–8.

FIRST ENCOUNTER WITH THE RULERS: THEY CHALLENGE HIS AUTHORITY.

23 And when he was come into the temple, the chief
priests and the elders of the people came unto him as he
was teaching, and said, By what authority doest thou
these things? and who gave thee this authority?
24 And Jesus answered and said unto them, I also will
ask you one thing, which if ye tell me, I in like wise
25 will tell you by what authority I do these things.
The baptism of John, whence was it? from heaven,
or of men? And they reasoned with themselves,
saying, If we shall say, From heaven; he will say
26 unto us, Why did ye not then believe him? But
if we shall say, Of men; we fear the people; for all
27 hold John as a prophet. And they answered Jesus,
and said, We cannot tell. And he said unto them,
Neither tell I you by what authority I do these
things.

The Rulers were thirsting for His blood (cf. John xi. 53, 57), and would have made short work with Him had they dared. But He was the hero of the multitude, and they feared to meddle with Him (cf. xxi. 46; xxvi. 5). So they set themselves to discredit Him with the multitude, that, bereft of His popularity, He might be at their mercy.

23. The spacious outer court of the Temple was a public place, and there Jesus was wont to gather the people round Him. **chief priests and elders.** Representing the Sadducees and the Pharisees, the rival parties in the Jewish State. They expected that He would again (cf. John x. 30) assert His deity, and then they would have raised the cry of "Blasphemy!" and arraigned Him on that capital charge.

24–26. John had been a popular hero, and, if they denied his divine commission, they would offend the irascible multitude. On the other hand, if they admitted it, Jesus would turn and ask why they had not accepted John's testimony to His Messiahship.

27. **We know not.** A cowardly and humiliating evasion. Humbled themselves where they had thought to humble Him. In referring to the Baptism of John, He laid bare the root of their enmity to Him. It was the Baptism of Repentance, and they had for a season been minded to accept it (John v. 35). But they had stifled conviction and closed their eyes to the light, and now their hearts were hardened.

Matt. xxi. 28–32.

PARABLE OF THE TWO SONS.

28 But what think ye? A certain man had two sons;
and he came to the first, and said, Son, go work to day
29 in my vineyard. He answered and said, I will not:
30 but afterward he repented, and went. And he came
to the second, and said likewise. And he answered
31 and said, I go, sir: and went not. Whether of them
twain did the will of his father? They say unto
him, The first. Jesus saith unto them, Verily I say
unto you, That the publicans and the harlots
32 go into the kingdom of God before you. For John
came unto you in the way of righteousness, and
ye believed him not: but the publicans and the
harlots believed him: and ye, when ye had seen
it, repented not afterward, that ye might believe
him.

28–32. He pursues His discomfited assailants with a stinging parable. **sons . . . son.** Literally "children . . . child;" not grown-up sons independent of their father, but lads living in his house and owing him obedience. **my vineyard.** Rather, "the vineyard," the support of the family, claiming the service of every member. **publicans.** Rather, "tax-gatherers." **harlots.** Designated "the sinners" *par excellence* (Luke vii. 37, 39, xv. 1). The Rulers were worse, on their own confession, than those outcasts whom they blamed Jesus for befriending. **the way of righteousness.** On the lines of Jewish legalism.

Matt. xxi. 33–46; cf. Mark xii. 1–12 = Luke xx. 9–19.

PARABLE OF THE VINE-DRESSERS.

33 Hear another parable: There was a certain house-
holder, which planted a vineyard, and hedged it
round about, and digged a winepress in it, and built
a tower, and let it out to husbandmen, and went into
34 a far country: and when the time of the fruit drew
near, he sent his servants to the husbandmen, that
35 they might receive the fruits of it. And the husband-
men took his servants, and beat one, and killed
36 another, and stoned another. Again, he sent other
servants more than the first: and they did unto
37 them likewise. But last of all he sent unto them
38 his son, saying, They will reverence my son. But
when the husbandmen saw the son, they said among
themselves, This is the heir; come, let us kill him,
39 and let us seize on his inheritance. And they caught
him, and cast him out of the vineyard, and slew him.
40 When the lord therefore of the vineyard cometh,
41 what will he do unto those husbandmen? They say
unto him, He will miserably destroy those wicked
men, and will let out his vineyard unto other husband-
men, which shall render him the fruits in their seasons.
42 Jesus saith unto them, Did ye never read in the
scriptures, *The stone which the builders rejected,*
the same is become the head of the corner: this is the
Lord's doing, and it is marvellous in our eyes?
43 Therefore say I unto you, The kingdom of God shall
be taken from you, and given to a nation bringing
44 forth the fruits thereof. And whosoever shall fall
on this stone shall be broken: but on whomsoever it
45 shall fall, it will grind him to powder. And when the
chief priests and Pharisees had heard his parables,
46 they perceived that he spake of them. But when they

sought to lay hands on him, they feared the multitude, because they took him for a prophet.

33. **a tower.** "To-day, in Syria, every vineyard and garden has its tower. ... Men sit in these *mantaras* all day, watching a few roods of melon, or a field of maize, or a vineyard, and they sleep in them during the night" (Wright, *Palmyra and Zenobia*, p. 333). The vineyard is Israel (cf. Isa. v. 1–7).

34. **sent.** Rather, "commissioned" (so in vers. 36, 37), the verb whence "apostle" is derived. **servants.** Literally "slaves." The messengers are the long succession of the Prophets (cf. xxiii. 37). **the fruits of it.** Rather, "his fruits."

37–38. **But afterward.** A great personal claim on the part of Jesus: the Prophets were "slaves," He was **the Son,** "the heir" (Heb. i. 2).

39. Cf. Heb. xiii. 12.

40–41. He makes them pronounce their own condemnation. Cf. ver. 31. **Miserable men! he will miserably destroy them.**

42. Ps. cxviii. 22–23. The Psalm is a song of the worshippers who went up to the restored Temple at one of the great Feasts. Their attention is arrested by a stone over the gateway, perhaps the lintel of the old Temple. Though the builders had deemed it useless, the priests had rescued it from the ruins and had it built, because of its sacred associations, into the new edifice. To the Psalmist it had been a symbol of Israel, broken and despised by the nations, yet chosen and preserved by God; but Jesus gives his words a new application. The stone was now the Gentile world which Israel despised but which God would call to the grace which Israel was rejecting.

44. Inserted from Luke xx. 18. An apothegm

expressive of the disastrous consequences of resisting God's purpose.

Matt. xxii. 1–14.

THE MARRIAGE FEAST.

And Jesus answered and spake unto them again by
2 parables, and said, The kingdom of heaven is like
unto a certain king, which made a marriage for his
3 son, and sent forth his servants to call them that
were bidden to the wedding: and they would not
4 come. Again, he sent forth other servants, saying,
Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are
killed, and all things are ready: come unto the
5 marriage. But they made light of it, and went
their ways, one to his farm, another to his mer-
6 chandise: and the remnant took his servants, and
7 entreated them spitefully, and slew them. But
when the king heard thereof, he was wroth: and he
sent forth his armies, and destroyed those murderers,
8 and burned up their city. Then saith he to his
servants, The wedding is ready, but they which
9 were bidden were not worthy. Go ye therefore
into the highways, and as many as ye shall find, bid
10 to the marriage. So those servants went out into
the highways, and gathered together all as many as
they found, both bad and good: and the wedding
11 was furnished with guests. And when the king
came in to see the guests, he saw there a man which
12 had not on a wedding garment: and he saith unto
him, Friend, how camest thou in hither not having
a wedding garment? And he was speechless.
13 Then said the king to the servants, Bind him hand

and foot, and take him away, and cast him into
outer darkness; there shall be weeping and gnashing
14 of teeth. For many are called, but few are chosen.

The controversy has ended, and this parable seems out of place. It is probably a fusion of two distinct parables—the Great Supper (Luke xiv. 15–24) and another about an unworthy guest.

2. **The kingdom of heaven.** *I.e.*, the reign of the Messiah, a glad time, like a marriage feast (cf. ix. 15). **a marriage.** Rather, "a marriage feast."

3. **commissioned his slaves.** *I.e.*, John the Baptist and Jesus. It is an Oriental despotism that is here depicted. "If a sheikh, beg, or emeer invites, he always sends a servant to call you at the proper time (Thomson, *Land and Book*, ix.)." **wedding.** Rather, "marriage feast." **they would not come.** Political disaffection; they would not recognise the prince as heir to the throne (cf. Luke xix. 14).

4. **he commissioned other slaves.** *I.e.*, the Apostles. How elaborately he describes his preparations, as though saying, "Will you miss all this good cheer? Is all my trouble to be lost?" See the longsuffering of God. The king gave those insolent men another opportunity, a second, a more gracious and urgent invitation. "The Jews say that Michael flies with one wing, and Gabriel with two; meaning that the pacifying angel, the minister of mercy, flies swift, but the exterminating angel, the messenger of wrath, is slow" (Jer. Taylor).

5–6. Some merely indifferent, **the rest laid hold of his slaves and treated them shamefully**; yet all alike held guilty. Indifference no less than enmity constitutes rejection of the Gospel-call.

"An excuse, a delay in God's account, is a plain refusal" (Halyburton).

9–10. **the highways.** Rather, "the cross-roads," where the highways met. Oriental hospitality is lavish, and when a rich man made a feast, passing travellers were welcome to the board after the bidden guests were accommodated. The singularity here is that the wayfarers were *brought* in, and that irrespective of their characters, **both bad and good.** The proceeding evinced the king's just contempt for the men who had treated him so ill: their places could easily be supplied, and he counted those chance wayfarers worthier than they. The first-bidden represent the unbelieving Jews, and the motley company introduced in their room the Gentiles who inherited the blessing which they had despised.

11. **to see.** Rather, "behold," to bid them a gracious welcome. The well-filled chamber was a pleasing sight to him.

13. **servants.** Here "attendants," "table-waiters," the same word as in John ii. 5. See n. on viii. 12. It was the man's own fault. At an Eastern feast there were slaves at the door to receive the guests, wash their feet, and see them suitably attired. He would not have the dress which the good king had provided.

Matt. xxii. 15–22; cf. Mark xii. 13–17 = Luke xx. 20–26.

SECOND ENCOUNTER WITH THE RULERS: THE QUESTION OF TRIBUTE.

15 Then went the Pharisees, and took counsel how they
16 might entangle him in his talk. And they sent out

unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of
17 men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?
18 But Jesus perceived their wickedness, and said,
19 Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny.
20 And he saith unto them, Whose is this image and
21 superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things
22 that are God's. When they had heard these words, they marvelled, and left him, and went their way.

15. **entrap him in argument.**

16. **sent out.** Rather, "commission." **their disciples.** Young men studying, like Saul of Tarsus, in the Rabbinical schools. **the Herodians.** Probably an order of Sadducees distinguished by their courtly observance of Herod Antipas; mentioned only here and Mark iii. 6. Observe their unctuous flattery. **Master.** See n. on viii. 19.

17. A cleverly laid trap. The necessity of paying tribute to their heathen conqueror was odious to the Jews. The question had a semblance of plausibility: patriotism was natural to ardent youths, and the Herodians were zealous for the honour of the native dynasty. They expected that Jesus would pronounce against the impost. Was He not from Galilee, where sedition was rife? And had He not among His followers one of the desperate sect of the Zealots (Simon)? See n. on x. 3. They would then have delated Him to

the Roman governor (cf Luke xxiii. 2). On the other hand, if He should approve the impost, He would displease the multitude. It would seem to them a dereliction of His kingly Messianic claims.

19. **a denarius** (see n. on xx. 2). A Roman coin stamped with the emperor's medallion and superscription: TI. CAESAR DIVI AUG. F. AUGUSTUS PONTIF. MAXIM.

21. They had said **give**; He answers **render.** Rather, "pay." It was not theirs but Cæsar's, since according to Jewish jurisprudence a king's sovereignty was recognised wherever his coinage was current. He hints also that the debt which they owed to God was of a different and higher sort.

Matt. xxii. 23–33; cf. Mark xii. 18–27= Luke xx. 27–39.

THIRD ENCOUNTER: THE QUESTION OF THE RESURRECTION.

23 The same day came to him the Sadducees, which say
24 that there is no resurrection, and asked him, saying,
Master, Moses said, *If a man die, having no children,*
his brother shall marry his wife, and raise up seed
25 *unto his brother.* Now there were with us seven
brethren: and the first, when he had married a wife,
deceased, and, having no issue, left his wife unto
26 his brother: likewise the second also, and the
27 third, unto the seventh. And last of all the woman
28 died also. Therefore in the resurrection whose wife
shall she be of the seven? for they all had her.
29 Jesus answered and said unto them, Ye do err, not
30 knowing the scriptures, nor the power of God. For

in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.
31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God,
32 saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of*
33 *the dead, but of the living.* And when the multitude heard this, they were astonished at his doctrine.

23. **Sadducees** (omit **the**). Members of the aristocratic party which, though they made common cause with the Pharisees against Jesus, were their hereditary and implacable rivals. They disbelieved the Resurrection (cf. Acts xxiii. 6–8), and accepted only the Books of Moses as authoritative.

24. Deut. xxv. 5–6. The Levirate Law. **Master.** See n. on viii. 19.

25–27. An imaginary case. The Levirate Law had long been obsolete.

28. Their question was mere mockery, directed less against Jesus than against their old adversaries the Pharisees, and that absurd doctrine of the Resurrection which they thought to laugh out of court. Had they succeeded, they would have done Jesus no harm. They would simply have increased their own unpopularity. When a Sadducee held office, he had to profess faith in the doctrine of immortality, or he would not have been tolerated.

29. Their scepticism due to twofold ignorance.

30. Ignorance of **the power of God.** Jesus does not mean the that old affections which have made life sweet will cease in Heaven, but that they will be so ennobled that new names will be required. Emphasise **marry.** It will be no longer marriage but the old relationship transfigured and

glorified. Their error lay in their making *what is* the measure of *what may be*, and thus limiting the power of God. Cf. Locke's story of the king of Siam, who, listening to a Dutch ambassador's account of his country, and being told that the water there would in cold weather be so hard that men walked on it and it would bear an elephant, replied, "Hitherto I have believed the strange things you told me, because I looked upon you as a sober fair man; but now I am sure you lie."

31–32. Ignorance of the Scriptures. Ex. iii. 6. **He is not a God of dead men but of living.** This of course is not a serious argument. It is the sort of verbal argument which the Jewish mind delighted in, and Jesus here borrows the methods of His assailants and routs them with their own weapons. He quotes from one of the Books of Moses which they accepted.

Matt. xxii. 34–40; cf. Mark xii. 28–34.

FOURTH ENCOUNTER: THE CHIEF COMMANDMENT.

34 But when the Pharisees had heard that he had put
the Sadducees to silence, they were gathered together.
35 Then one of them, which was a lawyer, asked him a
36 question, tempting him, and saying, Master, which
37 is the great commandment in the law? Jesus said
unto him, Thou shalt love the Lord thy God with
all thy heart, and with all thy soul, and with all
38 thy mind. This is the first and great commandment.
39 And the second is like unto it, Thou shalt love thy
40 neighbour as thyself. On these two commandments
hang all the law and the prophets.

34. **put to silence.** Literally "muzzled" The Pharisees were gratified by the discomfiture of their rivals, and, thinking to succeed where they had failed, attempted another encounter.

35. **a lawyer,** or Scribe (Mark), versed in the sacred Law.

36. A contentious question. The Rabbis reckoned that the Law contained 613 precepts (248 affirmative, 365 prohibitive), some "heavy," some "light;" and it was a keen dispute between the strict school of Shammai and the liberal school of Hillel which were "heavy" and which "light." **Master.** See n. on viii. 19.

37–40. Deut. vi. 5; Lev. xix. 18, summarising religious duty in its twofold aspect, Godward and manward. Cf. Luke x. 27. When a Gentile requested mockingly to be taught the whole Law while he stood on one foot, Hillel replied, "What is hateful to thyself, do not to another. This is the whole Law; the rest is commentary." This summary seems to have been the latest achievement of Rabbinical theology, and by quoting it Jesus avoided entanglement in a wearisome and unprofitable controversy.

Matt. xxii. 41–46; cf. Mark xii. 35–37 = Luke xx. 41–44.

FIFTH ENCOUNTER: DAVID'S SON AND DAVID'S LORD.

41 While the Pharisees were gathered together, Jesus
42 asked them, saying, What think ye of Christ? whose son is he? They say unto him, The Son of
43 David. He saith unto them, How then doth David
44 in spirit call him, Lord, saying, *The Lord said unto*

my Lord, Sit thou on my right hand, till I make
45 *thine enemies thy footstool?* If David then call
46 him Lord, how is he his son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

41. Victorious in each encounter, He passes from defence to attack.

42. **the Christ.** *I.e.*, the Messiah.

43. According to the Oriental notion of the reverence which a son owed to his father.

44. Ps. cx. 1. The purpose of Jesus was twofold: (1) to invalidate the current ideal of the Messiah (see n. on iv. 8); (2) to suggest a higher relationship. His argument decides nothing about the authorship of the Psalm. It is certainly not Davidic, but the Rabbis ascribed it to David and Jesus accepts their theory for the argument's sake. When the Davidic authorship is denied, it is the infallibility not of Jesus but of the Rabbis that is impugned. Two ways of escape were open to the Pharisees: either to abandon the Davidic authorship or to deny the Messianic reference. Jerome tells us that they chose the latter and made the Psalm refer to Abraham or David or Hezekiah. The Lord's argument is a *reductio ad absurdum* both of the Davidic authorship and of the secular ideal of Messiahship.

Matt. xxiii.

THE GREAT INDICTMENT.

Then spake Jesus to the multitude, and to his
2 disciples, saying, The scribes and the Pharisees sit
3 in Moses' seat: all therefore whatsoever they bid

you observe, that observe and do; but do not ye
4 after their works: for they say, and do not. For
they bind heavy burdens and grievous to be borne,
and lay them on men's shoulders; but they them-
selves will not move them with one of their fingers.
5 But all their works they do for to be seen of men:
they make broad their phylacteries, and enlarge
6 the borders of their garments, and love the upper-
most rooms at feasts, and the chief seats in the
7 synagogues, and greetings in the markets, and to
8 be called of men, Rabbi, Rabbi. But be not ye
called Rabbi: for one is your Master, even Christ;
9 and all ye are brethren. And call no man your
father upon the earth: for one is your Father, which
10 is in heaven. Neither be ye called masters: for one
11 is your Master, even Christ. But he that is greatest
12 among you shall be your servant. And whosoever
shall exalt himself shall be abased; and he that shall
13 humble himself shall be exalted. But woe unto
you, scribes and Pharisees, hypocrites! for ye shut
up the kingdom of heaven against men: for ye neither
go in yourselves, neither suffer ye them that are
14 entering to go in. Woe unto you, scribes and
Pharisees, hypocrites! for ye devour widows' houses,
and for a pretence make long prayer: therefore ye
15 shall receive the greater damnation. Woe unto you,
scribes and Pharisees, hypocrites! for ye compass
sea and land to make one proselyte; and when he
is made, ye make him twofold more the child of
16 hell than yourselves. Woe unto you, ye blind
guides, which say, Whosoever shall swear by the
temple, it is nothing; but whosoever shall swear by
17 the gold of the temple, he is a debtor! Ye fools
and blind: for whether is greater, the gold, or the
18 temple that sanctifieth the gold? And, Whosoever
shall swear by the altar, it is nothing; but whosoever
sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether is greater, the gift,
20 or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by
21 all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth
22 therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.
23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.
24 Ye blind guides, which strain at a gnat, and
25 swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are
26 full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter,
27 that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead
28 men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within
29 ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the
30 sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.
31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.
32 Fill ye up then the measure of your fathers.
33 Ye serpents, ye generation of vipers, how can ye
34 escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some

of them shall ye scourge in your synagogues, and
35 persecute them from city to city: that upon you
may come all the righteous blood shed upon the
earth, from the blood of righteous Abel unto the blood
of Zacharias son of Barachias, whom ye slew between
36 the temple and the altar. Verily I say unto you,
All these things shall come upon this generation.
37 O Jerusalem, Jerusalem, thou that killest the pro-
phets, and stonest them which are sent unto thee, how
often would I have gathered thy children together,
even as a hen gathereth her chickens under her
38 wings, and ye would not! Behold, your house is
39 left unto you desolate. For I say unto you, Ye
shall not see me henceforth, till ye shall say, Blessed
is he that cometh in the name of the Lord.

2. As successors of the great law-giver.

3. "What case could be more miserable than a teacher's when it saves his disciples to give no heed to his life?" (Chrysost.). Cf. Paul's recognition of the reverence due to Ananias in virtue of his office (Acts xxiii. 2–5).

4. Like a merciless camel-driver.

5. **for to be seen of.** Rather, "with the intent of being a spectacle to." Cf. n. on vi. 1. **phylacteries.** Strips of parchment inscribed with Ex. xiii. 3–10, 11–16; Deut. vi. 5–9, xi. 13–21, and fastened on the forehead and left arm in literal obedience to Ex. xiii. 9, 16; Deut. vi. 8, xi. 18. Properly *observatoria, i.e.*, remembrancers; they were regarded in later days as *conservatoria, i.e.*, amulets to drive away evil spirits. Jerome and Chrysostom compare the little Gospels and pieces of the Cross worn by superstitious ladies in their day. **the borders of their garments.** Rather, "their fringes," or "tassels," which every Jew wore

on the four corners of his cloak in obedience to Num. xv. 38–40; Deut. xxii. 12. Cf. ix. 20.

6. **uppermost rooms.** Rather, "chief place." Cf. Luke xiv. 7.

8–12. Probably part of the rebuke in the Upper Room (cf. John xiii. 13–15). Matthew omits the incident in the Upper Room and inserts this striking saying here.

8. **Master.** See n. on viii. 19. Omit **even Christ.**

9. **Father,** or *Abba,* a Rabbi's title. **One is your Father, even the Heavenly One.**

10. **leaders** (another Rabbinical title); **for your Leader is One, even the Christ,** *i.e.* the Messiah.

11. **the greater of you.**

13. **Woe unto you.** The phrase has an accent of pity. Euthymius Zigabenus calls the Indictment "a commiseration of the Scribes and Pharisees." **play-actors.** Cf. n. on vi. 2. They had covered over the Word of God with their traditions.

14. Omitted by the best authorities, but certainly genuine. Cf. Mark xii. 40 = Luke xx. 47. In Scotland, before the Reformation, when a peasant died, the priest claimed the best cow and the bed-coverlet or the dead man's coat—the "corspresant." "The stroke of the Pharisees," said R. Eleazar to a widow whom R. Sabbatai had plundered, "has touched you."

15. **ye scour sea and land.** They were zealous proselytisers, coveting the benefactions of their wealthy converts (cf. Luke vii. 5; Acts x. 1–2). The proselytes were remarkable for superstition and fanaticism (cf. Acts xiii. 43–50).

16–22. An oath in ancient days was the strongest of bonds (cf. xiv. 9), but the Rabbis evaded its obligations by casuistry worthy of the Jesuits, whom Pascal satirises in the *Provincial Letters*. **blind guides.** Cf. xv. 14. **temple.** Rather, "Sanctuary," the central shrine with its two chambers, the Holy Place and the Holy of Holies; properly the *habitation, i.e.*, God's presence-chamber. **a debtor.** Or, "bound by his oath." **guilty.** Rather, "a debtor." In ver. 19 omit **fools and.**

23. With ridiculous scrupulosity they tithed even their kitchen-herbs.

24. **strain out the gnat but gulp down the camel.** A Jewish proverb. **at** is one of the printer's errors of the 1611 Version. Cf. Erasmus of the monks: "The same men who think the devil will have them if they change the shape of their frocks are not afraid to intrigue and lie. They shudder if they have left out a verse in a Psalm, and they tell each other dirty stories longer than their prayers."

25. **extortion.** Rather, "rapacity;" cf. ver. 14. **excess.** Rather, "incontinence;" cf. the apocryphal story of Susanna and the Elders. "R. Gidal and R. Jochanan were in the habit of sitting by the place where the women bathed, and, when they were warned of the danger of lust, R. Jochanan replied, 'I am of the seed of Joseph, over whom evil desire could have no dominion.'"

27–28. Since there was ceremonial pollution in contact with the dead, Jewish tombs were white-washed to render them conspicuous. They got a fresh coating at the close of the rainy season, just before the Passover.

29. On the southern shoulder of Olivet stood the Tombs of the Prophets, monuments reared by the Jews of later days to the martyrs whom their fathers had slain.

30–31. Cf. Lowell:—

"Far in front the cross stands ready and the crackling faggots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn."

33. Cf. iii. 7. The most terrible sayings in the N.T. about the doom of the impenitent were spoken by Jesus.

34. They were treating Jesus as their fathers had treated the Prophets, and they would treat His Apostles likewise. **send.** Rather, "commission" (see n. on x. 5). Peter and Andrew were crucified, according to tradition. Cf. n. on x. 17.

35. By completing their fathers' iniquity they served themselves heirs to their fathers' guilt and their accumulated punishment. **every drop of righteous blood. Zechariah,** the son of Jehoiada (2 Chron. xxiv. 20–22). **son of Barachiah,** omitted by some MSS., is a mistaken gloss which has crept into the text from Zech. i. 1. Much blood had been shed since the murder of Zechariah, but since 2 Chronicles stands last in the Hebrew Bible, Jesus means "all the bloodshed which your history records from the first page to the last." The murder of Zechariah haunted the Jews. It was, they said, a sevenfold crime: the martyr was a priest, a prophet, and a judge; he was innocent; the sacred court had been defiled; the day when the deed was done was the Sabbath and the Day of Atonement. Fain to expiate it, they

had reared a monument to Zechariah just across the Kedron.

37–39. Recorded by Luke (xiii. 34–35) in connection with our Lord's final departure from Galilee. May it not have been spoken at His departure from Jerusalem (John x. 39), whither He returned amid the plaudits of the multitude (Matt. xxi. 9 = Mark xi. 9–10 = Luke xix. 38 = John xii. 13)? It would thus be one of the Synoptic echoes of the Jerusalem ministry which John alone records (cf. p. 11). The allusion to **stoning** would be appropriate in view of John viii. 59, x. 31–39. **that killeth the prophets and stoneth them that have been commissioned unto her.**

Matt. xxiv. ; cf. Mark xiii. = Luke xxi. 5–36.

DISCOURSE ABOUT THINGS TO COME.

And Jesus went out, and departed from the temple : and his disciples came to him for to shew him the
2 buildings of the temple. And Jesus said unto them, See ye not all these things ? verily I say unto you, There shall not be left here one stone upon another,
3 that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be ? and what shall be the sign of thy coming, and
4 of the end of the world ? And Jesus answered and said unto them, Take heed that no man deceive you.
5 For many shall come in my name, saying, I am
6 Christ ; and shall deceive many. And ye shall hear of wars and rumours of wars : see that ye be not troubled : for all these things must come to pass, but
7 the end is not yet. For nation shall rise against

nation, and kingdom against kingdom: and there
shall be famines, and pestilences, and earthquakes,
8 in divers places. All these are the beginning of
9 sorrows. Then shall they deliver you up to be
afflicted, and shall kill you: and ye shall be hated
10 of all nations for my name's sake. And then shall
many be offended, and shall betray one another,
11 and shall hate one another. And many false prophets
12 shall rise, and shall deceive many. And because
iniquity shall abound, the love of many shall wax
13 cold. But he that shall endure unto the end, the same
14 shall be saved. And this gospel of the kingdom
shall be preached in all the world for a witness unto
15 all nations; and then shall the end come. When
ye therefore shall see the abomination of desolation,
spoken of by Daniel the prophet, stand in the holy
16 place, (whoso readeth, let him understand:) then
let them which be in Judæa flee into the mountains:
17 let him which is on the housetop not come down
18 to take any thing out of his house: neither let
him which is in the field return back to take his
19 clothes. And woe unto them that are with child,
20 and to them that give suck in those days! But
pray ye that your flight be not in the winter, neither
21 on the sabbath day: for then shall be great tribula-
tion, such as was not since the beginning of the world
22 to this time, no, nor ever shall be. And except
those days should be shortened, there should no
flesh be saved: but for the elect's sake those days
23 shall be shortened. Then if any man shall say unto
you, Lo, here is Christ, or there; believe it not.
24 For there shall arise false Christs, and false prophets,
and shall shew great signs and wonders; inso-
much that, if it were possible, they shall deceive
25 the very elect. Behold, I have told you before.
26 Wherefore if they shall say unto you, Behold, he
is in the desert; go not forth: behold, he is in the

27 secret chambers; believe it not. For as the lightning
cometh out of the east, and shineth even unto the
west; so shall also the coming of the Son of man be.
28 For wheresoever the carcase is, there will the eagles be
29 gathered together. Immediately after the tribulation
of those days shall the sun be darkened, and the moon
shall not give her light, and the stars shall fall from
heaven, and the powers of the heavens shall be shaken:
30 and then shall appear the sign of the Son of man in
heaven: and then shall all the tribes of the earth
mourn, and they shall see the Son of man coming in
the clouds of heaven with power and great glory.
31 And he shall send his angels with a great sound of a
trumpet, and they shall gather together his elect
from the four winds, from one end of heaven to the
32 other. Now learn a parable of the fig tree; When
his branch is yet tender, and putteth forth leaves, ye
33 know that summer is nigh: so likewise ye, when ye
shall see all these things, know that it is near, even at
34 the doors. Verily I say unto you, This generation
shall not pass, till all these things be fulfilled.
35 Heaven and earth shall pass away, but my words
36 shall not pass away. But of that day and hour
knoweth no man, no, not the angels of heaven, but
37 my Father only. But as the days of Noe were, so
38 shall also the coming of the Son of man be. For as
in the days that were before the flood they were
eating and drinking, marrying and giving in marriage,
39 until the day that Noe entered into the ark, and
knew not until the flood came, and took them all
away; so shall also the coming of the Son of man be.
40 Then shall two be in the field; the one shall be
41 taken, and the other left. Two women shall be
grinding at the mill; the one shall be taken, and the
42 other left. Watch therefore: for ye know not what
43 hour your Lord doth come. But know this, that if
the goodman of the house had known in what watch

the thief would come, he would have watched, and would not have suffered his house to be broken up.
44 Therefore be ye also ready: for in such an hour as ye
45 think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due
46 season? Blessed is that servant, whom his lord
47 when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his
48 goods. But and if that evil servant shall say in his
49 heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink
50 with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in
51 an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

1. **went out from the Temple and was going his way.** *I.e.*, to His nightly retreat on Olivet (see n. on xxi. 17). The Temple, rebuilt by Herod the Great, was a magnificent pile of marble inlaid with gold, some of the blocks measuring 45 cubits in length, 5 in height, and 6 in breadth. Crowning a steep hill, it looked from a little distance off like a dazzling mountain of snow. An imposing spectacle for Galilean peasants.

3. **these things.** The catastrophe of the Temple. **coming.** *I.e.*, the Second Advent. **The consummation of the age**: see n. on xiii. 39–40.

Jesus discourses of two tremendous crises: (1) the Destruction of Jerusalem by Titus in A.D. 70 (vers. 4–28); (2) His Second Advent (vers. 29–51).

5. It was, as Josephus shows, the turbulence of Messianic aspiration that brought on the fatal conflict.

6–7. Amid the terrors of impending doom, let them stay their hearts on the assurance that God reigned and was working out His purpose. Throughout the discourse Jesus does not depict actual events but employs the lurid imagery of the ancient prophets. Cf. Isa. xiii. 9 ff., xxiv. 18 ff.; Jer. iv. 23 f.; Ezek. xxxii. 7 ff.; Joel iii. 9 ff.; Amos viii. 9.

8. **the beginning of birth-pangs.** The travail of a new world's birth.

9–12. They must lay their account for trials *without*—persecution and martyrdom, and *within*—frequent disheartenment, treachery, apostasy, false doctrine, and a general decay of faith in face of the abounding **lawlessness. The love of the many** (*i.e.*, the mass of the believers) **will be chilled.**

13. Cf. x. 22.

14. "This," Jesus means, "is your task. Gird yourselves to it, and do not succumb to weak terror." **the world** was used of the Roman Empire (cf. Luke ii. 1). The programme was carried out largely through the zeal of Paul. Ere Jerusalem fell the Gospel had taken root all over the world.

15–22. An exhortation to flee from Jerusalem when the crisis came. There are three peculiarities in this section: (1) It is the only instance in the discourse where an actual and particular historical event is prophesied. Such a prediction is inconsistent with ver. 36. (2) The express citation of the Book of Daniel is contrary to the manner of Jesus. He was wont to say simply "It is written." (3) It is inconceivable that He should have shared the Jewish scrupulosity about Sabbath-observance (ver. 20). The passage is an interpolation.

Eusebius relates that on the eve of the disaster the Christians, "in accordance with a certain oracle," abandoned Jerusalem and took refuge at Pella; and it is probable that this section is that oracle. The prophet who uttered it would be deemed inspired, and it would seem no impropriety to incorporate a command of the Risen Lord in the Eschatological Discoures

15. **the abomination of desolation** (Dan. ix. 27, xi. 31, xii. 11). It is useless to seek a definite reference: a statue of the Emperor erected by Pilate in the Temple (Jerome); a statue of Titus erected in the Sanctuary by the victorious general (Chrysost.). Luke discards the phrase as unintelligible to his Gentile readers, and speaks generally of the investiture of Jerusalem by the Roman army (xxi. 20); and this is an adequate representation of the idea. The desecrating presence of the heathen invader is all that is meant. The phrase was quoted on two other distressful occasions in Jerusalem's history: in B.C. 168, when her altar was polluted by Antiochus Epiphanes (1 Macc. i. 54); in A.D. 637, when the infidel entered and the patriarch Sophronius muttered, "The abomination of desolation is in the Holy Place." **Let the reader understand.** *I.e.*, the significance of the disaster as a judgment ordained of old: a parenthetical direction of the Evangelist to the reader in the Christian assembly. "Read" in Biblical Greek meant "read and comment upon what was read." Cf. 1 Tim. iv. 13.

17–18. Enforcements of the need of haste. **to take out the things that are in his house** (R.V.). **clothes.** Rather, "cloak" (see n. on v. 40), left at home by the labourer when he went

forth to his day's toil in the field outside the city.

20. In fact the siege began in April and ended in September. Cf. 1 Macc. ii. 29–38: the Jews refuse to fight on the Sabbath, preferring to "die all in their innocency."

21. The horror of the siege is unparalleled in history. The citizens were crucified round the walls until "space was wanting for the crosses and crosses for the bodies" (Josephus).

22. The world fares better for having the Lord's people in it.

23. **the Christ.** *I.e.*, the Messiah.

24. One thinks of John of Gischala and Simon son of Gioras. See Milman's *History of the Jews*, xv.

26. Simon raised the standard of revolt in the wilderness of Judæa; John hatched sedition in Jerusalem.

27. A manifest and startling visitation—the overthrow of impenitent and unbelieving Jerusalem.

28. Cf. Wright, *Palmyra and Zenobia*, p. 383: "We saw enormous flocks of vultures, soaring and wheeling, and filling the air before us. We soon learned the cause. 'Where the carcass is, there will the *vultures* be gathered together.' The great caravan of pilgrims from Mekka had passed that way the day before, and had left their track strewed with horses, and mules, and camels, dead and dying." So in the moral order, when a nation is hopelessly corrupt, God sends His scavengers to clear away the rotting carcase. When the Canaanites had "filled the cup of their iniquity," they were swept away by Israel; corrupt Israel was swept away by Rome; corrupt Rome by the Goths. The vulture was the carrion-bird; Jesus

says **eagles** in reference to the eagle-standards of the Roman army.

29. Jesus here passes to His Second Advent. **Immediately.** An editorial addition by the Evangelist, due to his participation in the belief which prevailed in the primitive Church that the Second Advent was imminent (cf. 1 Cor. x. 11, xv. 51; Phil. iv. 5; 1 Thess. iv. 15 ff.; Heb. x. 25; Jas. v. 8; 1 Pet. iv. 7; 1 John ii. 18; Rev. i. 1, 3, iii. 11, xxii. 7, 10, 12, 20), notwithstanding the Lord's declarations that the progress of His Kingdom would be a long and gradual development (cf. xiii. 24–33; Mark iv. 26–29). It is an evidence of the Evangelist's fidelity to the Evangelic Tradition that he not only includes in the discourse sayings of Jesus which contradict his idea of an immediate Advent (vers. 8, 14), but appends the parables of the Ten Virgins and the Talents (xxv. 1–30), where the argument turns on the tarrying of the Bridegroom and the prolonged absence of the Master.

30. His enemies had kept asking a **sign** from Him (John ii. 18; Matt. xii. 38, xvi. 1): they would have it then.

29–31. Prophetic imagery: cf. Isa. xiii. 10, xxxiv. 4; Dan. vii. 13; Zech. ii. 6, xii. 10 ff.

32–33. God's purposes may be read in His workings; foresight of the future by insight into the present. Cf. xvi. 3. **From the fig tree learn its parable. Ye recognise that the summer . . . recognise ye that he** (the Son of Man) **is nigh.**

34. This declaration refers to the Destruction of Jerusalem, and should follow ver. 28. It has been transferred hither and made to refer also to the

Second Advent in consequence of the prevailing expectation (see n. on ver. 29). **shall not pass away until all these things come to pass.**

35. Jesus asserts of His own words what He has already asserted of the Scriptures (v. 18)—a lofty claim in Jewish eyes.

36. Read as in Mark xiii. 32: **not even the angels of heaven, nor the Son, but the Father alone.** The Received Text omits "nor the Son" in mistaken zeal for the deity of our Lord. His Incarnation was a reality. He "emptied Himself" (Phil. ii. 7). He assumed our nature with all its sinless limitations and, in the days of His flesh, walked by faith, not by sight. "These words," says Origen, "seem to convict those who profess that they have knowledge of the end and the destruction of the world, and make announcements as though the Day of the Lord were at hand."

37–39. **For as the days of Noah, so,** etc. Gen. vii. The Lord's Coming, like the Flood, overwhelming and, in spite of warning, unexpected.

40–41. Salvation and destruction side by side. Good and bad together now, separated then. Cf. xiii. 24–30, 37–43, 47–50. **is taken** (twice).

42. Cf. Augustine: "The Last Day is hidden that all days may be observed." **watch.** Rather, "keep awake," *vigilate*, explained by what follows.

43. **if the master of the house had known at what watch the thief was coming, he would have kept awake. Broken up.** Literally "dug through," of breaking through the wall. So in vi. 20.

44. **Get ye also ready, for at an hour when ye fancy not, the Son of man is coming.**

45. **the faithful slave and prudent whom the lord hath appointed over his household.** To manage it in his absence. Cf. xxv. 14–15.

46. **that slave.**

47. Cf. xxv. 21, 23.

48. **But if that evil slave. My lord tarrieth** (same word as in xxv. 5).

49. **his fellow-slaves, and shall eat and drink.**

51. **cut asunder.** *I.e.*, with the scourge (*cædere virgis*). **with the play-actors** (see n. on vi. 2), as a false slave wearing his master's livery but doing unfaithfully. **the wailing and the gnashing of teeth.** See n. on viii. 12. Cf. an unwritten saying of Jesus: "In whatsoever condition I find you, therein will I judge you."

The date of the Second Advent is hidden in the secret counsel of the Father, and Jesus now proceeds to speak two parables inculcating the attitude which we should maintain in view of its uncertainty. Their commands are "Watch!" "Work!"

Matt. xxv. 1–13; cf. Luke xii. 35–38.

THE TEN VIRGINS.

Then shall the kingdom of heaven be likened unto
ten virgins, which took their lamps, and went forth
2 to meet the bridegroom. And five of them were
3 wise, and five were foolish. They that were foolish
4 took their lamps, and took no oil with them: but
the wise took oil in their vessels with their lamps.
5 While the bridegroom tarried, they all slumbered
6 and slept. And at midnight there was a cry made,

Behold, the bridegroom cometh ; go ye out to meet
7 him. Then all those virgins arose, and trimmed
8 their lamps. And the foolish said unto the wise,
Give us of your oil ; for our lamps are gone out.
9 But the wise answered, saying, Not so ; lest there be
not enough for us and you : but go ye rather to them
10 that sell, and buy for yourselves. And while they
went to buy, the bridegroom came ; and they that
were ready went in with him to the marriage : and
11 the door was shut. Afterward came also the other
12 virgins, saying, Lord, Lord, open to us. But he
answered and said, Verily I say unto you, I know
13 you not. Watch therefore, for ye know neither
the day nor the hour wherein the Son of man cometh.

1. Weddings were celebrated after nightfall, usually in the house of the bride's father, the bridegroom furnishing the entertainment (cf. Judg. xiv. 10 ; John ii. 9–10). The virgins were friends of the bride, and their office was to escort the bridegroom to the scene of the wedding. Sometimes it was the house of the bridegroom, and he escorted the bride thither from her old home (1 Macc. ix. 17–42 ; Tob. xi. 16–19). This arrangement is implied by the variant reading **to meet the bridegroom and the bride.**

2–4. **wise.** Rather, "prudent" (cf. xxiv. 45). They provided against emergency.

5. **grew drowsy and fell asleep.** Perhaps in the shelter of the city-gate where they were waiting for the bridegroom. If he lived away out in the country, some chance of the road might very well detain him.

6. **a cry.** From the gate-warders. **Behold, the bridegroom** (omit **cometh**)! **Come forth to meet him.** In late Greek the phrase "to meet"

(also in ver. 1) was used in connection with the reception of a newly arrived dignitary. Cf. 1 Thess. iv. 17; Matt. viii. 34; John xii. 13.

8. **going out.**

9. According to one reading, **On no account! There will certainly not be enough;** according to another, **Perhaps there will not be enough,** literally "(we fear) lest haply there may not be enough." Cf. Ps. xlix. 7.

10. It proves their "folly" that they took this advice, going away to buy oil at midnight, when the merchants would be abed. They should have joined the procession with their dark lamps. Better go in to the wedding in disgrace than be shut out; better "scarcely saved" than left in the outer darkness. Christ receives penitents at the last moment in all their unworthiness. Death-bed repentance is better than none at all.

11–12. Cf. vii. 21–23.

13. **Watch.** Rather, "Keep awake." Cf. xxiv. 36, 42, 44. "At the close Christ speaks no longer as Bridegroom but as Judge" (H. J. Holtzmann).

Matt. xxv. 14–30; cf. Mark xiii. 34–37; Luke ix. 11–28.

THE TALENTS.

14 For the kingdom of heaven is as a man travelling
into a far country, who called his own servants, and
15 delivered unto them his goods. And unto one he
gave five talents, to another two, and to another
one; to every man according to his several ability;
16 and straightway took his journey. Then he that
had received the five talents went and traded with

17 the same, and made them other five talents. And
likewise he that had received two, he also gained
18 other two. But he that had received one went and
19 digged in the earth, and hid his lord's money. After
a long time the lord of those servants cometh, and
20 reckoneth with them. And so he that had received
five talents came and brought other five talents,
saying, Lord, thou deliveredst unto me five talents:
behold, I have gained beside them five talents more.
21 His lord said unto him, Well done, thou good and
faithful servant: thou hast been faithful over a few
things, I will make thee ruler over many things:
22 enter thou into the joy of thy lord. He also that had
received two talents came and said, Lord, thou
deliveredst unto me two talents: behold, I have
23 gained two other talents beside them. His lord
said unto him, Well done, good and faithful servant;
thou hast been faithful over a few things, I will make
thee ruler over many things: enter thou into the
24 joy of thy lord. Then he which had received the one
talent came and said, Lord, I knew thee that thou
art an hard man, reaping where thou hast not sown,
25 and gathering where thou hast not strawed: and I
was afraid, and went and hid thy talent in the earth:
26 lo, there thou hast that is thine. His lord answered
and said unto him, Thou wicked and slothful servant,
thou knewest that I reap where I sowed not, and
27 gather where I have not strawed: thou oughtest
therefore to have put my money to the exchangers,
and then at my coming I should have received mine
28 own with usury. Take therefore the talent from
him, and give it unto him which hath ten talents.
29 For unto every one that hath shall be given, and he
shall have abundance: but from him that hath not
30 shall be taken away even that which he hath. And
cast ye the unprofitable servant into outer darkness:
there shall be weeping and gnashing of teeth.

14. Literally **For as a man.** Supply either "the Kingdom of Heaven" (cf. ver. 1) or "the Son of Man" (cf. ver. 31). **going abroad.** Perhaps on some trading enterprise. Travel was difficult in those days, and he would be long away; so, that his business might not suffer in his absence, he entrusts the management of his "ready money" to three of his slaves, literally **his own slaves,** *i.e.*, those whom he deemed most competent and trustworthy.

15. All, as he believed, equally trustworthy, but not all equally capable; so he proportions their responsibilities to their capacities. A talent was about £213.

16. Read: **and took his journey. Straightway he that had received.** He lost no time. **made** (another reading is "gained") **other five talents.**

18. See n. on xiii. 44.

19. **Now after a long time** (cf. ver. 5) **cometh the lord of those slaves. reckoneth.** Same phrase as "take account" in xviii. 23.

20. 100 per cent. "At the high rate of interest of ancient days not imposible" (H. J. Holtzmann).

21. **Well done, good and faithful slave! Over a few things thou wast faithful: over many will I set thee.** "The best perfection of a religious man is to do common things in a perfect manner. A constant fidelity in small things is a great and heroic virtue" (Bonaventura). **the joy of thy lord** is neither the glad feast of the master's home-coming nor the blessedness of Heaven (the speaker being, inconsistently with the parable, not the master but the returned Christ Himself). The meaning is rather "I admit you:

to close and intimate fellowship with myself. Be no longer my slave but my friend" (cf. John xv. 11, 12).

22. Also 100 per cent. He had been equally faithful.

23. The same word for word as ver. 21. Greater capacity, greater responsibility; equal faithfulness, equal reward.

24. An insolent speech, brazening it out. **reaping,** etc. A proverbial description of a grasping and unscrupulous man.

25. **See! thou hast thine own.**

26. **But his lord answered** (convicting him out of his own mouth) **and said to him: Ungenerous** (the word rendered "evil" in vi. 23, where see note) **slave and slothful!**

27. **exchangers.** Rather, "bankers." Cf. an unwritten saying of Jesus: "Show yourselves proved bankers." **usury.** Rather, "interest."

28. According to the French proverb, "La carrière ouverte aux talents," and our "The tools to the man who can handle them."

29. A Jewish proverb. See n. on xiii. 12.

30. Cf. viii. 12. The slave was condemned, not because he brought less than the others, but because he brought nothing. Had he, like them, doubled his trust and brought two talents, he would have got the same reward as they with their ten and four. Yes, and had he tripled it, he would have got the highest reward of all. It is thus that the Lord reckons. It is not what we actually accomplish that He considers, but the love that we put into it and the sacrifice that it involves. A widow's mite may be more precious in His sight than a rich man's munificence. The lowliest may win the highest reward.

Matt. xxv. 31–46.

THE LAST JUDGMENT.

31 When the Son of man shall come in his glory, and
all the holy angels with him, then shall he sit upon
32 the throne of his glory: and before him shall be
gathered all nations: and he shall separate them
one from another, as a shepherd divideth his sheep
33 from the goats: and he shall set the sheep on his
34 right hand, but the goats on the left. Then shall
the King say unto them on his right hand, Come, ye
blessed of my Father, inherit the kingdom prepared
35 for you from the foundation of the world: for I
was an hungred, and ye gave me meat: I was thirsty,
and ye gave me drink: I was a stranger, and ye took
36 me in: naked, and ye clothed me: I was sick, and
ye visited me: I was in prison, and ye came unto me.
37 Then shall the righteous answer him, saying, Lord,
when saw we thee an hungred, and fed thee? or
38 thirsty, and gave thee drink? When saw we thee a
stranger, and took thee in? or naked, and clothed
39 thee? Or when saw we thee sick, or in prison, and
40 came unto thee? And the King shall answer and
say unto them, Verily I say unto you, Inasmuch as ye
have done it unto one of the least of these my brethren,
41 ye have done it unto me. Then shall he say also unto
them on the left hand, Depart from me, ye cursed, into
everlasting fire, prepared for the devil and his angels:
42 for I was an hungred, and ye gave me no meat: I was
43 thirsty, and ye gave me no drink: I was a stranger,
and ye took me not in: naked, and ye clothed me not:
44 sick, and in prison, and ye visited me not. Then
shall they also answer him, saying, Lord, when saw
we thee an hungred, or athirst, or a stranger, or
naked, or sick, or in prison, and did not minister

45 unto thee? Then shall he answer them, saying,
Verily I say unto you, Inasmuch as ye did it not to
46 one of the least of these, ye did it not to me. And
these shall go away into everlasting punishment:
but the righteous into life eternal.

It has been disputed from an early date who they are that are arraigned before the Judgment-seat: whether all mankind, or Christians, or non-Christians. The last opinion seems most reasonable. It is the judgment of the heathen that is depicted —those who never heard the Gospel, never had Christ's call addressed to them, never had the opportunity of accepting or rejecting Him. The judgment of those who have heard the Gospel is not future but present (cf. John iii. 17–19). They are "judged already" by the fact of their rejection or non-acceptance of Christ.

31. Cf. Dan. vii. 13.

32–33. **all the nations.** *I.e.*, in Scriptural language, the heathen. Cf. Joel iii. 2, 11, 12, the passage whence Jesus derives the imagery of His picture. This defines the scope of the judgment. It is missing the mark to insist on a difference of quality between sheep and goats: goats less profitable (Chrysost.), lustful (Jerome), malodorous like sin (Euth. Zig.). The point is that in this world good men and bad are mingled like sheep and goats in one pasture (cf. xiii. 24–30, 36–43, 47–50). At the Judgment they will be separated. **divideth.** Rather, "separateth."

35. **a stranger,** etc. Wycliffe beautifully renders, "harbourless, and ye harboured Me (herboroules, and yee herborouden)." "He comes as a stranger and in great poverty. Give Him your heart to rest in, that He may say in the Last

Day, 'I was a stranger, and ye took Me in'" (Juan de Avila).

37–39. They have never seen or heard of Jesus; therefore they are astonished. Another evidence of the scope of the Judgment.

40. **Inasmuch as ye did it to one of these my brethren, one of the least, to me ye did it.** He points to the poor folk who have crept close to Him, attracted by the kindness which shone in His blessed face. All poor sufferers are "brethren" of Him who had nowhere to lay His head. Such always gathered to Him in the days of His flesh, and He is the same on His Throne.

41. **prepared,** not for them, but **for the devil and his angels.** It is contrary to the Lord's will and purpose that any should perish.

45. Failing in the offices of humanity, they had failed in duty to Him. *to* **Me.** Not "*for* Me." The underlying principle is that Jesus is, by His vicarious sympathy, so identified with the children of men that "in all their affliction He is afflicted," and whatever is done to them is done to Him (cf. Acts xxii. 4, 8). He that gives alms to the poor, takes Jesus by the hand; he that patiently endures injuries and affronts, helps Him to bear His cross; he that comforts his brother in affliction, gives an amiable kiss of peace to Jesus" (Jer. Taylor). There is thus such a thing as unconscious discipleship. Such as are ignorant of Christ yet do Christlike deeds, He claims as His own and will acknowledge on the Great Day.

46. Probably an editorial comment (cf. Dan. xii. 2–3); prosaic, marring the stately close, and adding nothing to the solemnity of ver. 41.

Matt. xxvi. 1–5 ; cf. Mark xiv. 1–2 = Luke xxii. 1–2.

THE RULERS PLOT HIS DEATH.

And it came to pass, when Jesus had finished all
2 these sayings, he said unto his disciples, Ye know
that after two days is the feast of the passover, and
3 the Son of man is betrayed to be crucified. Then
assembled together the chief priests, and the scribes,
and the elders of the people, unto the palace of the
4 high priest, who was called Caiaphas, and consulted
that they might take Jesus by subtilty, and kill him.
5 But they said, Not on the feast day, lest there be an
uproar among the people.

2. **after two days.** According to the inclusive reckoning of the ancients. That evening (see n. on viii. 16) had ushered in 14th Nisan ; the morrow was the Day of Preparation, and in the evening, *i.e.* on 15th Nisan, Jesus would eat the Passover in the Upper Room. **betrayed.** Or, "delivered up," same word as in iv. 12.

3. An informal meeting of the Sanhedrin, not in the council-chamber (the Hall of Hewn Stone within the Temple precincts) but in **the court of the high priest.** The High Priests were Sadducees, the Scribes and Elders Pharisees.

4–5. Jesus was the hero of the populace, and, knowing the excitability and violence of the popular temper, they durst not arrest Him. They must do it by stealth when the Feast was over and the crowd of worshippers, especially the turbulent Galileans, had left the city. **Not during the feast, lest a tumult arise among the people.**

Matt. xxvi. 6–13; cf. Mark xiv. 3–9 = John xii. 1–14.

THE ANOINTING AT BETHANY.

6 Now when Jesus was in Bethany, in the house of
7 Simon the leper, there came unto him a woman
having an alabaster box of very precious ointment,
8 and poured it on his head, as he sat at meat. But
when his disciples saw it, they had indignation,
9 saying, To what purpose is this waste? For this
ointment might have been sold for much, and given
10 to the poor. When Jesus understood it, he said
unto them, Why trouble ye the woman? for she
11 hath wrought a good work upon me. For ye have
the poor always with you; but me ye have not
12 always. For in that she hath poured this ointment
13 on my body, she did it for my burial. Verily I say
unto you, Wheresoever this gospel shall be preached
in the whole world, there shall also this, that this
woman hath done, be told for a memorial of her.

The incident occurred "six days before the Passover" (John xii. 1), *i.e.*, on the evening preceding the Triumphal Entry, which was Sunday evening. Its true position is at the beginning of chap. xxi., but Matthew, more anxious to display the tragedy than to preserve chronological sequence, transfers it hither, putting the woman's work of devotion in contrast with the traitor's crime.

6. A few weeks before Jesus had raised Lazarus at Bethany, and during the interval He had sheltered from the rage of the Rulers at Ephraim, near the frontier of Samaria (John xi. 53–54). On His arrival at Bethany on His way up to the Feast the grateful people gave Him a great ovation, in defiance of the Sanhedrin's decree (John xi. 57).

They made a banquet in His honour. The scene of it was the house of Simon, probably one of the principal townsmen. He had been a leper, and perhaps had been cleansed by Jesus. Martha, that good housewife (Luke x. 38–42), was charged with the arrangement of the banquet, and of course Lazarus was one of the guests (John xii. 2). The idea that Simon was the husband of Martha or the father of Lazarus is a baseless and infelicitous fancy.

7. **a woman.** Mary, the sister of Lazarus and Martha (John xii. 3). **an alabaster vase of very precious ointment.** Worth 300 *denarii* (Mark xiv. 5). A *denarius* being a fair day's wage (see n. on xx. 2), Mary's offering was worth a workman's earnings for a whole year. At ancient feasts to anoint a guest's head with cool and fragrant ointment was a mark of honour (cf. Ps. xxiii. 5; Eccles. ix. 8; Luke vii. 46). John says she anointed His feet. They were more accessible, as He reclined, feet outward, on His table-couch. If, according to ancient tradition, Mary be identified with the sinful woman in Luke vii. 36–50, who was also Mary Magdalene, her action is a grateful reminiscence of the scene in the house of Simon the Pharisee.

8. It was Judas that spoke. He was treasurer of the disciple-company, and was in the habit of pilfering (John xii. 4–6, R.V.). If Mary had given the money, he would have had his pickings. **waste.** Rather, "loss," the same word as "perdition" in John xvii. 12. "The son of loss" protested against the "loss."

9. Jesus and the Twelve gave charity out of their scanty store (cf. John xiii. 29).

10. **trouble.** The same phrase as in Gal. vi. 17. **a beautiful work.**

12. Craving sympathy in view of His Passion, He valued Mary's devotion. He put into her offering a meaning which she had never thought of. She had meant simply to do Him honour, and He took it as though she had, like Nicodemus (John xix. 39–40), anointed His body **in preparation for His burial.**

13. A grand reward. The promise has been fulfilled. Even in the fourth century Chrysostom could say: "The memory of what she did, did not fade, but Persians, Indians, Scythians, Thracians, Sauromatians, the race of the Moors, and the dwellers in the British Isles blaze abroad what was done in Judæa by stealth in a house by a woman that had been a harlot."

Matt. xxvi. 14–16; cf. Mark xiv. 10–11 = Luke xxii. 1–2.

THE TRAITOR'S BARGAIN WITH THE CHIEF PRIESTS.

14 Then one of the twelve, called Judas Iscariot, went
15 unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of
16 silver. And from that time he sought opportunity to betray him.

14. He was a disappointed man. He had attached himself to Jesus expecting a rich recompense in the Messianic Kingdom, and now he sees that his Master's goal is not a throne but a cross. He will abandon the lost cause on the best

terms possible. Perhaps he was minded to be avenged on the Master who had, as he supposed, fooled him with a vain hope.

15. **What are ye willing to give me? deliver.** Or, "betray," as in ver. 2. **covenanted with him for.** Literally "weighed to him," *i.e.*, simply "paid." Since in primitive times payment was by weight (cf. Gen. xxiii. 16), the same Hebrew word means "weigh" and "pay." Cf. Isa. lv. 2; Job xxviii. 15 marg.). The phrase is borrowed from Zech. xi. 12. **thirty shekels.** About £3, 15s., the price of a slave (Ex. xxi. 32). The insult was aimed not at Jesus but at the traitor: that was *his* price. They felt the degradation of dealing with the wretch, and paid the money on the spot to be quit of him. (Mark and Luke speak of it as promised, but Matt. xxvii. 3–10 proves that it was paid.) The prospect of getting Jesus into their hands without delay (cf. vers. 4–5) reconciled them to the humiliation.

16. **betray.** Or, "deliver."

Matt. xxvi. 17–19; cf. Mark xiv. 12–16 = Luke xxii. 7–13.

THE PREPARATION OF THE SUPPER.

17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?
18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.
19 And the disciples did as Jesus had appointed them; and they made ready the passover.

17. Thursday, the Preparation-day, when the Supper was made ready: the lamb offered at the altar, its flesh roasted, and the wine, the unleavened bread, and the bitter herbs procured.

18. **such a man.** Or, "So and so." It has been conjectured that he was John Mark, afterwards the Evangelist, who resided in Jerusalem with his mother Mary, a widow lady in affluent circumstances (cf. Acts xii. 12). Jesus had arranged the matter with him. **Master.** See n. on viii. 19.

19. Only Peter and John were sent (Luke xxii. 8).

Matt. xxvi. 20–35; Mark xiv. 17–31 = Luke xxii. 14–38 = John xiii. 2–38.

THE UPPER ROOM.

20 Now when the even was come, he sat down with the
21 twelve. And as they did eat, he said, Verily I say
22 unto you, that one of you shall betray me. And
they were exceeding sorrowful, and began every one
23 of them to say unto him, Lord, is it I? And he
answered and said, He that dippeth his hand with me
24 in the dish, the same shall betray me. The Son of
man goeth as it is written of him: but woe unto that
man by whom the Son of man is betrayed! it had
been good for that man if he had not been born.
25 Then Judas, which betrayed him, answered and said,
Master, is it I? He said unto him, Thou hast
26 said. And as they were eating, Jesus took bread,
and blessed it, and brake it, and gave it to the
27 disciples, and said, Take, eat; this is my body. And
he took the cup, and gave thanks, and gave it to
28 them, saying, Drink ye all of it: for this is my blood

of the new testament, which is shed for many for the
29 remission of sins. But I say unto you, I will not
drink henceforth of this fruit of the vine, until that
day when I drink it new with you in my Father's
30 kingdom. And when they had sung an hymn, they
31 went out into the mount of Olives. Then saith Jesus
unto them, All ye shall be offended because of me
this night: for it is written, *I will smite the shepherd,*
and the sheep of the flock shall be scattered abroad.
32 But after I am risen again, I will go before you into
33 Galilee. Peter answered and said unto him, Though
all men shall be offended because of thee, yet will I never
34 be offended. Jesus said unto him, Verily I say unto
thee, That this night, before the cock crow, thou shalt
35 deny me thrice. Peter said unto him, Though I
should die with thee, yet will I not deny thee. Like-
wise also said all the disciples.

20. Friday evening (see n. on viii. 16). **sat down.** Rather, "was reclining at table," on a couch, after the Oriental fashion, leaning on the left arm with the right hand free.

21. **As they were eating.**

22. **Being grieved exceedingly, they began. every one of them:** Including Judas. Silence would have exposed him to suspicion.

23. **He that hath dipped.** Not an indication of the traitor but a sorrowful reflection. Eating together constituted a sacred covenant. "If I have eaten the smallest morsel of food with a man, I have nothing further to fear from him; 'there is salt between us,' and he is bound not only to do me no harm, but to help and defend me as if I were his brother" (W. R. Smith). There lay the sin of Judas: He had been the Lord's commensal. Cf. John xiii. 18 (Ps. xli. 9).

24. The "irreconcilable antinomy" of Divine fore-ordination and human responsibility.

25. His agitation had increased, and he wished to know whether Jesus really suspected him. **Thou hast said.** A Jewish formula of assent. Cf. Matt. xxvi. 64 with Mark xiv. 62. It was probably at this point that Judas left the room (cf. John xiii. 30), so that he was not present at the Eucharist. John alone mentions his departure, and, since he does not record the Institution of the Supper, it is uncertain when Judas withdrew. But he puts his departure after the Announcement of the Betrayal, and Matthew and Mark agree in putting this before the Institution. Luke, on the other hand, puts the Announcement after the Institution (xxii. 17–23), probably a homiletic arrangement on the part of the Pauline Evangelist by way of illustrating 1 Cor. xi. 29.

26. **bread.** Rather, "a loaf," an unleavened cake.

27. **a cup.**

28. **my blood of the covenant.** The new and better Covenant (Jer. xxxi. 31–34; cf. Heb. viii. 8–12). A covenant was always ratified by the blood of sacrifice (cf. Ex. xxiv. 4–8; Ps. l. 5).

29. The Jews pictured the felicity of Heaven under the image of a glad feast (cf. Matt. viii. 11; Luke xiv. 15; Rev. xix. 9). The Lord's next feast with His disciples would be the Marriage Supper of the Lamb.

30. **a hymn.** The second part of the Hallel (Pss. cxv.–cxviii.). The first part (Pss. cxiii.–cxiv.) was sung at the beginning of the Feast, before the passing round of the first cup (cf. Luke xxii. 17).

31. **offended.** Rather "made to stumble." See n. on v. 29. John gives the announcement of

the Desertion its true place early in the evening (xiii. 36–38 ; cf. Luke xxii. 31–34). It is impossible that it should have been made now, when the peace of the Communion was in their hearts and they needed all their fortitude for the impending ordeal. Zech. xiii. 7. It is the Good Shepherd that speaks here, grieved not for His own desolation but for His feeble and defenceless sheep, shepherdless amid ravening wolves.

32. **Galilee.** The dear land where He had dwelt and laboured with them. Cf. xxviii. 16–20.

33. **all men.** Rather, "they all;" *i.e.*, all the other disciples.

34. **ere cock-crow.** *I.e.*, break of day. **thrice.** *I.e.*, "repeatedly." See n. on vers. 69–75.

Matt. xxvi. 36–46 ; cf. Mark xiv. 32–42 = Luke xxii. 40–46.

GETHSEMANE.

36 Then cometh Jesus with them unto a place called
Gethsemane, and saith unto the disciples, Sit ye here,
37 while I go and pray yonder. And he took with him
Peter and the two sons of Zebedee, and began to
38 be sorrowful and very heavy. Then saith he unto
them, My soul is exceeding sorrowful, even unto
39 death : tarry ye here, and watch with me. And he
went a little farther, and fell on his face, and prayed,
saying, O my Father, if it be possible, let this cup pass
from me : nevertheless not as I will, but as thou wilt.
40 And he cometh unto the disciples, and findeth them
asleep, and saith unto Peter, What, could ye not watch
41 with me one hour ? Watch and pray, that ye enter not
into temptation : the spirit indeed is willing, but the

42 flesh is weak. He went away again the second time, and
prayed, saying, O my Father, if this cup may not pass
43 away from me, except I drink it, thy will be done. And
he came and found them asleep again : for their eyes
44 were heavy. And he left them, and went away again,
and prayed the third time, saying the same words.
45 Then cometh he to his disciples, and saith unto them,
Sleep on now, and take your rest : behold, the hour
is at hand, and the Son of man is betrayed into the
46 hands of sinners. Rise, let us be going : behold, he is
at hand that doth betray me.

36. **place.** Rather, "close," "enclosed piece of ground," the word rendered "field" in Acts i. 18. It is called a "garden" in John xviii. 1. **Gethsemane.** *I.e.*, oil-press. It was an olive-garden. **Sit down here, until I go away and pray yonder.**

37. The favoured three (cf. Mark v. 37; Matt. xvii. 1), specially privileged because specially devoted. **began to be grieved and bewildered.** The awful shadow of the Cross was falling upon Him.

38. **My soul is cast down.** A quotation from Pss. xlii. 5, 11, xliii. 5. **stay here and keep awake** (see n. on xxv. 13) **with me.** He craved for sympathy in His sore ordeal.

39. **a little farther.** "A stone's cast" (Luke). A model of prayer: (1) petition, (2) submission to the Father's will. Cf. Whittier, *The Common Question.* **cup.** A Hebrew metaphor denoting an experience of suffering, especially in connection with the wrath of God (Ps. lxxv. 8; Isa. li. 17). Jesus uses it of His vicarious Passion. Cf. xx. 22.

40. **Thus! Had ye not strength for a single hour to keep awake with me? unto**

Peter. "As though He had said, 'Hadst thou not strength to keep awake with Me, and wilt thou lay down thy life for Me (John xiii. 37)?'" (Chrysost.).

41. **Keep awake and pray, that ye may not** or **lest ye enter.** "He enters into temptation who neglects to pray" (Jerome). Observe how generously He excuses their frailty.

42. No longer asking deliverance, but submitting to the Father's will. Omit **cup.**

43. He does not upbraid them this time.

44. He renews His submission.

45. He heard the tramp of feet and saw the gleam of torches (John xviii. 3) among the trees. **Sleep on now and refresh you** (see n. on xi. 28). Sad irony. They had lost their opportunity of comforting Him. No need for keeping awake now: they might sleep if they could. **is being betrayed.**

Matt. xxvi. 47–56; cf. Mark xiv. 43–52 = Luke xxii. 47–53 = John xviii. 2–11.

THE ARREST.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the
48 people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he:
49 hold him fast. And forthwith he came to Jesus, and
50 said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.
51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and

struck a servant of the high priest's, and smote off
52 his ear. Then said Jesus unto him, Put up again
thy sword into his place: for all they that take the
53 sword shall perish with the sword. Thinkest thou
that I cannot now pray to my Father, and he shall
presently give me more than twelve legions of
54 angels? But how then shall the scriptures be
55 fulfilled, that thus it must be? In that same hour
said Jesus to the multitudes, Are ye come out as
against a thief with swords and staves for to take
me? I sat daily with you teaching in the temple, and
56 ye laid no hold on me. But all this was done, that
the scriptures of the prophets might be fulfilled.
Then all the disciples forsook him, and fled.

47. **one of the twelve.** There lay his infamy. **a great multitude.** Rather, "a large mob." It consisted of (1) a detachment of soldiers from Fort Antonia, sent by the Roman governor at the request of the Jewish rulers to effect the arrest; (2) the Temple servants with torches, lanterns, and cudgels: no Jew might bear arms on the Passover day; (3) High Priests and Elders eager to see the success of their machinations. Cf. John xviii. 3; Luke xxii. 52.

48. Judas came as their guide. He would fain have kept in the background, but a difficulty arose: the soldiers found twelve men and did not know which to arrest. He had to come forward. He gave them a token: **The one whom I shall kiss** (the customary salutation) **is he. Arrest him.**

49. **straightway he approached Jesus.** As if he had just arrived and had nothing to do with the soldiers. **Hail, Rabbi! Kissed him effusively.**

50. **Comrade** (there is a sting in the word),

to thine errand! (rejecting his false caress). **took.** Rather, "arrested."

51. It was Peter (John xviii. 10). So threatening was the situation, that despite the law which forbade Jews to carry arms on the Passover-day, two of the disciples (Peter and perhaps John) had swords in the Upper Room (Luke xxii. 38). **the slave of the high priest.** Malchus (John xviii. 10).

52. **all they,** etc. A Jewish saying. Cf. Gen. ix. 6; Rev. xiii. 10.

53. Perhaps, as Chrysostom suggests, a reference to 2 Kings xix. 35: if one angel smote 185,000 armed men, what could that mob do against 12 legions, *i.e.* 72,000? **Dost thou suppose that I cannot appeal to my Father, and he will even now send to my support,** etc.?

54. Cf. Luke xxiv. 27.

55. **the multitudes.** More particularly the Jewish rulers in the company (cf. Luke xxii. 52). A taunt: Why all this force against an unarmed man, no fierce desperado but a peaceful teacher? It was cowardice that had kept them from arresting Him in the Temple-court (cf. xxi. 46). **thief.** Rather, "brigand," same word as in Luke x. 30; John xviii. 40 ("robber"); Matt. xxvii. 38.

56. **all this hath come to pass that . . . may be fulfilled.** Spoken by Jesus to encourage His followers. "It is written" meant for a Jew "It is ordained by God." His word of reassurance was unavailing: they were panic-stricken.

Matt. xxvi. 57–xxvii. 1; cf. Mark xiv. 53–xv. 1 = Luke xxii. 54–71 = John xviii. 12–27.

BEFORE THE HIGH PRIESTS.

57 And they that had laid hold on Jesus led him away
to Caiaphas the high priest, where the scribes and the
58 elders were assembled. But Peter followed him afar
off unto the high priest's palace, and went in, and sat
59 with the servants, to see the end. Now the chief
priests, and elders, and all the council, sought false
60 witness against Jesus, to put him to death; but
found none: yea, though many false witnesses came,
yet found they none. At the last came two false
61 witnesses, and said, This fellow said, I am able
to destroy the temple of God, and to build it in
62 three days. And the high priest arose, and said
unto him, Answerest thou nothing? what is it
63 which these witness against thee? But Jesus held
his peace. And the high priest answered and said
unto him, I adjure thee by the living God, that
thou tell us whether thou be the Christ, the Son
64 of God. Jesus saith unto him, Thou hast said:
nevertheless I say unto you, Hereafter shall ye
see the Son of man sitting on the right hand of
65 power, and coming in the clouds of heaven. Then
the high priest rent his clothes, saying, He hath
spoken blasphemy; what further need have we of
witnesses? behold, now ye have heard his blas-
66 phemy. What think ye? They answered and
67 said, He is guilty of death. Then did they spit in
his face, and buffeted him; and others smote him
68 with the palms of their hands, saying, Prophesy
unto us, thou Christ, Who is he that smote thee?
69 Now Peter sat without in the palace: and a damsel
came unto him, saying, Thou also wast with Jesus
70 of Galilee. But he denied before them all, saying,

71 I know not what thou sayest. And when he was
gone out into the porch, another maid saw him,
and said unto them that were there, This fellow
72 was also with Jesus of Nazareth. And again he
73 denied with an oath, I do not know the man. And
after a while came unto him they that stood by,
and said to Peter, Surely thou also art one of them;
74 for thy speech bewrayeth thee. Then began he
to curse and to swear, saying, I know not the man.
75 And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him,
Before the cock crow, thou shalt deny me thrice.
1 And he went out, and wept bitterly. When the
morning was come, all the chief priests and elders
of the people took counsel against Jesus to put him
to death.

It appears from Matthew and Mark as though there had been two trials before Caiaphas: one immediately on the arrest, and the other "when the morning was come." John (cf. Luke) shows the true order of events: It was the dead of night when Jesus was arrested, and the Sanhedrin might not meet till daybreak (the time of the morning sacrifice, *i.e.*, when the flush of dawn was seen on Hebron). Meanwhile Jesus was conducted to the residence of Annas, High Priest *emeritus*, and underwent an informal precognition by that astute veteran. It was in the courtyard of Annas that Peter denied the Lord. Then the prisoner was led away to His formal trial before the Sanhedrin under the presidency of Caiaphas, the High Priest in office.

57. Joseph Caiaphas, son-in-law of Annas, *ex officio* President of the Sanhedrin. The President sat at the western end of the Hall (cf. n.

on xxvi. 3), with his colleagues on either hand in a semicircle. Fronting him stood the prisoner, pinioned and guarded.

58. **unto the courtyard of the high priest.** *I.e.*, Annas. The High Priests *emeriti* retained their title. Jesus was upstairs in the audience-chamber (cf. Mark xiv. 66). This verse belongs to the narrative of the precognition by Annas.

59. **the high priests** (*i.e.*, Caiaphas and his predecessors in office, including Annas, Ismael, Eleasar, and Simon) **and the whole Sanhedrin were seeking false witness.** With an undisguised purpose of making Him out guilty. They met not to try but to condemn.

60. **and found it not, though many false witnesses came forward.**

61. **I can Pull down the Sanctuary of God** (see n. on xxiii. 16) **and in the course of three days build it.** A perverted version of His mystic reference to His Death and Resurrection (John ii. 19). These two may have been honest men. It is no wonder that a saying which puzzled the disciples should have puzzled them. It seemed the boast of a sacrilegious revolutionary. However, they invalidated their evidence by mutual contradiction (Mark xiv. 59), and, since the Sanhedrin's decision must be reviewed and ratified by the Roman governor, it was necessary to find a charge which would stand investigation.

62. All the while Jesus had stood silent. "His whole life and His deeds among the Jews were better than a voice refuting the false testimony or words making defence against the accusations" (Origen). If He would only speak, He might incriminate Himself.

63. Exasperated, Caiaphas puts Him on oath on the question of His Messiahship. **the Son of God.** Cf. n. on viii. 29. Silence now would have been equivalent to a dereliction of His claim.

64. **Thou hast said.** *I.e.*, "Yes." Mark has "I am." He was their prisoner now, weak and helpless as they thought; but they would one day see Him in His glory, their Judge.

65. A histrionic conventionality. The Law directed that, when blasphemy was spoken or reported to him, a judge should rend his garments in token of horror. The Lord's answer served their purpose: it could be construed under the Jewish Law as blasphemy, a capital offence, and under the Roman Law as sedition, since the Messiah was the King of Israel and therefore a rival of the Emperor.

66. **What is your verdict? He is liable to death.** Illegal procedure. According to the Law, (1) the verdict should have been given not by acclamation but by deliberate vote, each Sanhedrist standing up in turn, the youngest first, and giving his verdict, which was put down in writing; (2) while sentence of absolution in capital cases was pronounced on the spot, sentence of condemnation was delayed till the day following.

67. Illegal as well as barbarous: the Law required the Sanhedrists after pronouncing sentence of death to fast and mourn the rest of the day. **smote him with the palms of their hands.** Or, "slapped Him," same word as "smite" in v. 39. Some take it to mean "smite with rods," but Suidas, the lexicographer, explains it as "strike the jaw with the bare hand."

68. They first blindfolded Him (Luke). They meant to deride Him as a false prophet.

The scene of Peter's denial was the courtyard of Annas. All the Evangelists record a threefold denial, but they differ in details.

Matthew: (1) to a maid in the courtyard; (2) to another maid in the porch; (3) to the bystanders.

Mark: (1) to a maid in the courtyard; (2) to the same (?) maid in the fore-court (xiv. 69, R.V.); (3) to the bystanders.

Luke: (1) to a maid in the courtyard; (2) to a man; (3) to another man.

John: (1) to the portress; (2) to the company about the fire; (3) to the kinsman of Malchus.

The terrified disciple kept asseverating with increasing excitement that he had no connection with the prisoner. The threefold denial is due perhaps to a misunderstanding of the Lord's prediction (Matt. xxvi. 34 = Mark xiv. 30 = Luke xxii. 34 = John xiii. 38). He said probably, "Thou shalt deny Me twice, thrice," *i.e.*, repeatedly (cf. Job xxxiii. 29, marg. and R.V.). Mark emends this into "before a cock crow twice, thou shalt deny Me thrice;" the others simply omit "twice."

69. **a maid-servant. Jesus the Galilean.** "Galilean" was a term of reproach with the Judæans.

71. He slunk out to escape detection. **Jesus the Nazarene.** "Nazarene" also was a term of reproach. Cf. John i. 46.

72. A worse denial. In the first instance he simply said he did not understand what the girl meant; now he abjures Jesus. **I know not the fellow.**

73. They saw his terror and thought it good sport to bait him. Had he acknowledged his discipleship at the first, they would have let him alone. One sin leads to another and a greater. "He who tells a lie, is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one" (Pope). The Galileans spoke with a strong burr. Of course it did not follow that because Peter was a Galilean, he was a disciple of Jesus, but it served their mischievous purpose to say so.

74. A worse denial still. **I know not the fellow. And straightway a cock crew.** For ceremonial reasons the Law forbade the keeping of poultry in Jerusalem. Here is an evidence that John is right in making the scene of this incident the courtyard not of the High Priest's palace in the city, but of the residence of Annas on Olivet.

75. Impulsiveness was his characteristic. His sin is recorded for our encouragement. "The philanthropy of God," says Chrysostom on Psalm li., "in consideration for the weakness of the human race, not only caused the successes of the saints to be written, but turned their sins into medicines, that their wounds might prove medicines to their fellows, and the righteous man's shipwreck constitute a haven for the sinner."

1. The formal meeting of the Sanhedrin. xxvi. 59–68 belongs here.

Matt. xxvii. 2–30 ; cf. Mark xv. 1–19 = Luke xxiii. 1–25 = John xviii. 28–xix. 16.

BEFORE PONTIUS PILATE.

2 And when they had bound him, they led him away,
and delivered him to Pontius Pilate the governor.
3 Then Judas, which had betrayed him, when he
saw that he was condemned, repented himself, and
brought again the thirty pieces of silver to the
4 chief priests and elders, saying, I have sinned
in that I have betrayed the innocent blood. And
they said, What is that to us ? see thou to that.
5 And he cast down the pieces of silver in the temple,
6 and departed, and went and hanged himself. And
the chief priests took the silver pieces, and said, It is
not lawful for to put them into the treasury, because
7 it is the price of blood. And they took counsel, and
bought with them the potter's field, to bury strangers
8 in. Wherefore that field was called, The field of
9 blood, unto this day. Then was fulfilled that which
was spoken by Jeremy the prophet, saying, *And they
took the thirty pieces of silver, the price of him that
was valued, whom they of the children of Israel did*
10 *value ; and gave them for the potter's field, as the*
11 *Lord appointed me.* And Jesus stood before the
governor : and the governor asked him, saying,
Art thou the King of the Jews ? And Jesus said unto
12 him, Thou sayest. And when he was accused of the
13 chief priests and elders, he answered nothing. Then
said Pilate unto him, Hearest thou not how many things
14 they witness against thee ? And he answered him to
never a word ; insomuch that the governor marvelled
15 greatly. Now at that feast the governor was wont
to release unto the people a prisoner, whom they would.
16 And they had then a notable prisoner, called

17 Barabbas. Therefore when they were gathered
together, Pilate said unto them, Whom will ye that
I release unto you? Barabbas, or Jesus which is called
18 Christ? For he knew that for envy they had
19 delivered him. When he was set down on the
judgment seat, his wife sent unto him, saying, Have
thou nothing to do with that just man: for I have
suffered many things this day in a dream because of
20 him. But the chief priests and elders persuaded the
multitude that they should ask Barabbas, and
21 destroy Jesus. The governor answered and said
unto them, Whether of the twain will ye that I
22 release unto you? They said, Barabbas. Pilate
saith unto them, What shall I do then with Jesus
which is called Christ? They all say unto him, Let
23 him be crucified. And the governor said, Why, what
evil hath he done? But they cried out the more,
24 saying, Let him be crucified. When Pilate saw that
he could prevail nothing, but that rather a tumult was
made, he took water, and washed his hands before
the multitude, saying, I am innocent of the blood of
25 this just person: see ye to it. Then answered all the
people, and said, His blood be on us, and on our
26 children. Then released he Barabbas unto them:
and when he had scourged Jesus, he delivered him to
27 be crucified. Then the soldiers of the governor took
Jesus into the common hall, and gathered unto him
28 the whole band of soldiers. And they stripped him,
29 and put on him a scarlet robe. And when they
had platted a crown of thorns, they put it upon his
head, and a reed in his right hand: and they bowed
the knee before him, and mocked him, saying, Hail,
30 King of the Jews! And they spit upon him, and
took the reed, and smote him on the head.

The Sanhedrin had found Jesus guilty of blasphemy, and had Israel been free, He would

forthwith have been stoned to death. But she was subject to Rome, and the Sanhedrin's sentence had to come under the review of the Roman procurator (cf. John xviii. 31). Thus Jesus had to stand a second trial. The procurator at that time was Pontius Pilate, a typical Roman, with all the Roman reverence for justice and all the Roman contempt for superstition, especially the superstition of the Jews. He was singularly ill adapted for governing that sensitive and turbulent race. He had trampled on their prejudices, and treated them with undisguised scorn and occasionally with tyrannical brutality (cf. Luke xiii. 1). The indignant people had addressed a complaint to the Emperor Tiberius, and he had administered a rebuke to the procurator. Pilate was thus in a difficult situation. He hated his subjects, but he must keep the peace with them on pain of deposition and disgrace. They knew how matters stood: they had only to clamour and threaten insurrection, and he would yield to them. He would fain have done justice to Jesus, and made repeated attempts, whereof Matthew records only one, to escape the odious necessity of condemning an innocent man; but the Jews had him at their mercy, and he surrendered to their clamour. It would have been an awkward report to reach the ears of the suspicious Emperor that his procurator in turbulent Judæa had acquitted a prisoner charged with seditious aspiration to the throne of Israel. It was a choice between sacrificing himself and sacrificing Jesus, and he chose the latter course.

2. "They bound His hands with ropes, but understand thou that it was within that He was

bound—bound by the meshes of mighty love, as immeasurably stronger than those ropes as chains of iron are beyond threads of flax" (Juan de Avila).

3–4. His crime accomplished, he realised the enormity of it, and was stricken with remorse. It happened with him as with the matricide Nero: "When the crime was at length accomplished, its greatness was understood" (Tac. *Ann.* xiv. 10). He had hoped that Jesus might be acquitted by the Sanhedrin, and when he saw Him condemned, the desperate idea of cancelling his bargain occurred to him, and he confronted the Sanhedrists as they retired from the Hall of Hewn Stone with the thirty shekels in his hands.

5. **into the Sanctuary** (see n. on xxiii. 16). Whither the High Priests had betaken themselves to be rid of the wretch. Ere they could close the entrance he hurled the ringing coins in after them. The traitor repented terribly. Would that he had sought mercy at the feet of Jesus! Origen's charity suggested to him a quaint fancy: "He thought to anticipate in death his dying Master, and to meet Him with naked soul, that, confessing and entreating, he might win mercy."

6. Cf. Deut. xxiii. 18. They shuddered at the blood-stained shekels, oblivious of the worse stain on their souls.

7. A worked-out clay-bed, outside the city, useless and unsightly, a blot on the landscape. Because of the smoke potteries must be remote from dwellings in out-of-the-way places. Cf. 1 Chron. iv. 23. **strangers.** *I.e.*, Gentiles who died in the Holy City. An unintentional proclamation of the Saviour's world-wide grace. "By this symbol

the hope of salvation was given to the Gentiles, because they were included in the price of Christ's death" (Calv.).

8. **the Field of Blood.** In Aramaic, "Akeldama" (Acts i. 19). Jerome says it was pointed out in his day on the southern slope of Mount Sion.

9–10. Zech. xi. 12–13, where the prophet tells how the people requited his service with a slave's price and he "cast it to the potter"—a phrase denoting contemptuous rejection, a potter's handiwork being frail and slight in value (cf. Lam. iv. 2; Eccl. xii. 6). The prophecy does not speak of a "field." The Evangelist has adapted it. He has also attributed it to Jeremiah. "How the name of Jeremiah has crept in," says Calvin, "I confess I know not; nor does it greatly trouble me. That the name of Jeremiah has certainly been put by an error for 'Zechariah' the fact shows, since nothing of the sort is read in Jeremiah, nor anything approaching it." Perhaps, however, there is no error. "I read lately," says Jerome, "in a Hebrew book, which a Hebrew of the Nazarene sect presented to me, an apocryphal writing of Jeremiah in which I found this passage written word for word." And it is generally recognised that Zech. ix.–xv. is a collection of prophecies of various dates, and since there is reason for regarding ix.–xi. as pre-exilic, it may be that our passage was really **spoken through Jeremiah the prophet.**

11. This is the charge which the Sanhedrin had reported to Pilate: that Jesus claimed to be the Messiah, King of the Jews, and therefore a rival of the Emperor (cf. Luke xxiii. 2). A double baseness;

(1) They had found Him guilty under the Jewish Law of blasphemy, but since this was not an offence of which the Roman Law took cognisance, they charged Him with sedition in their report; (2) they trampled on faith and patriotism by representing the Hope of Israel as treason against the heathen tyrant. **Thou sayest.** *I.e.*, "Yes." Cf. n. on xxvi. 64.

12–14. Cf. xxvi. 62.

15. A politic and conciliatory custom in keeping with the Roman method of provincial administration. **at feast-time.** *I.e.*, at the Passover. **one prisoner.**

16. **Bar Abba.** The Son of the Father, *i.e.*, the Rabbi (cf. xxiii. 9); not a name but an epithet. Tradition says that his name was Jesus.

17. **they.** *I.e.*, the multitude who had appeared on the scene requesting the annual boon (Mark xv. 8, R.V.). Pilate saw here an opportunity for getting Jesus off without embroiling himself with the Rulers. He set the two prisoners before the multitude and bade them choose. Some ancient authorities read: "Which will ye that I release unto you—Jesus the Son of the Rabbi or Jesus that is called Christ?"

19. Jesus was the hero of the populace, and the ruse would have succeeded but for an unexpected interruption. A message was brought to Pilate from his wife, Claudia Procula. It is said that she was a Jewish proselyte, and she would then have heard Jesus teach in the Temple-court. At all events she had some knowledge of Him. She had heard of the plots against Him, and His face had haunted her in her dreams. On awaking, she learned that He had been arrested and that her

husband had gone out to His trial. So she sent him a warning message. **While he was sitting. that righteous man. this day.** Rather, "to-day," *i.e.*, during the past night, since the Jewish day began at 6 p.m. Cf. Mark xiv. 30 and n. on viii. 16.

20. While Pilate was reading and pondering the message, they were inciting the multitude.

22. Their answer disconcerted him, and his remonstrance only irritated them. They would not have their prerogative interfered with.

23. Further remonstrance, further irritation.

24. It was an ancient custom that, when a man had shed blood, he should wash his hands, symbolically cleansing away the stain. Cf. Deut. xxi. 6; Ps. xxvi. 6. Pilate felt himself a murderer, and would fain purge his guilt. **innocent of this blood.**

25. "It was a goodly heritage that the Jews left their sons" (Jerome). The retribution came at the destruction of Jerusalem (see n. on xxiv. 21).

26. **but Jesus he scourged and handed over.** According to the Roman custom, a criminal was scourged ere he was crucified. He was stripped, bound to a post, and scourged by six lictors with a whip of several thongs, each loaded with acorn-shaped balls of lead or sharp pieces of bone. Each stroke cut into the flesh (cf. n. on xxiv. 51); the veins and even the entrails were laid bare, and often the teeth and eyes knocked out.

27. **the common hall.** Rather, "the Prætorium," *i.e.*, the Governor's residence the magnificent palace which King Herod had built for himself on the western side of the city. The trial had taken place in the courtyard, since the Jews would not

enter a heathen house (cf. John xviii. 28–29)

band of soldiers. Rather, "cohort," 500 men, the garrison of Fort Antonia.

28. Perhaps the robe in which Herod Antipas had arrayed Him (Luke xxiii. 11).

29. **a reed.** By way of sceptre, a mock ensign of royalty like the robe and the crown, all in derision of His claim.

30. **took the reed and were smiting him.**

Matt. xxvii. 31–56; cf. Mark xv. 20–41 = Luke xxiii. 26–49 = John xix. 16–30.

THE CRUCIFIXION.

31 And after that they had mocked him, they took the
robe off from him, and put his own raiment on him,
32 and led him away to crucify him. And as they came
out, they found a man of Cyrene, Simon by name;
33 him they compelled to bear his cross. And when they
were come unto a place called Golgotha, that is to say,
34 a place of a skull, they gave him vinegar to drink
mingled with gall: and when he had tasted thereof,
35 he would not drink. And they crucified him, and
parted his garments, casting lots: that it might be
fulfilled which was spoken by the prophet, *They parted
my garments among them, and upon my vesture did they*
36 *cast lots.* And sitting down they watched him there;
37 and set up over his head his accusation written,
THIS IS JESUS THE KING OF THE JEWS.
38 Then were there two thieves crucified with him, one
39 on the right hand, and another on the left. And they
40 that passed by reviled him, wagging their heads, and
saying, Thou that destroyest the temple, and buildest
it in three days, save thyself. If thou be the Son of

41 God, come down from the cross. Likewise also the
chief priests mocking him, with the scribes and
42 elders, said, He saved others; himself he cannot save.
If he be the King of Israel, let him now come down
43 from the cross, and we will believe him. He trusted
in God; let him deliver him now, if he will have him:
44 for he said, I am the Son of God. The thieves also,
which were crucified with him, cast the same in his
45 teeth. Now from the sixth hour there was darkness
46 over all the land unto the ninth hour. And about the
ninth hour Jesus cried with a loud voice, saying, Eli,
Eli, lama sabachthani? that is to say, My God, my
47 God, why hast thou forsaken me? Some of them
that stood there, when they heard that, said, This man
48 calleth for Elias. And straightway one of them ran,
and took a spunge, and filled it with vinegar, and put
49 it on a reed, and gave him to drink. The rest said,
Let be, let us see whether Elias will come to save
50 him. Jesus, when he had cried again with a loud
51 voice, yielded up the ghost. And, behold, the veil
of the temple was rent in twain from the top to the
bottom; and the earth did quake, and the rocks rent;
52 and the graves were opened; and many bodies of the
53 saints which slept arose, and came out of the graves
after his resurrection, and went into the holy city
54 and appeared unto many. Now when the centurion,
and they that were with him, watching Jesus, saw the
earthquake, and those things that were done, they
feared greatly, saying, Truly this was the Son of God.
55 And many women were there beholding afar off,
which followed Jesus from Galilee, ministering unto
56 him: among which was Mary Magdalene, and Mary
the mother of James and Joses, and the mother of
Zebedee's children.

31. Had Israel been free, Jesus would have been stoned. Crucifixion was the Roman method of

execution. It was an Oriental punishment, and the Romans adopted it from their enemies the Carthaginians. It was not only very cruel but was accounted ignominious (*crudelissimum tæterrimumque supplicium*), and it was therefore inflicted only on slaves and provincials. The sacred person of a Roman citizen must endure neither the scourge nor the cross. There were two kinds of cross: the Crux Simplex, a mere stake on which the victim was impaled, and the Crux Compacta, which had three forms: (1) the Crux Decussata or St. Andrew's Cross, X; (2) the Crux Commissa or St. Antony's Cross, T; (3) the Crux Immissa, †. The last was the commonest. It appears from tradition and from the circumstance that **his accusation was set up over his head,** *i.e.*, on the projection of the upright, that this was the form of cross on which Jesus suffered. The victim carried his cross, at least the transom, to the place of execution.

32. **As they were going out.** *I.e.*, from the gate of the city. Cf. Heb. xiii. 12–13. Tradition says that Jesus, weak with weariness and suffering, fell beneath His burden. It had to be transferred to stronger shoulders, and the soldiers looked about for a man whom they might "impress" (see n. on v. 41). Their eyes fell on one Simon, a Hellenistic Jew from the North African city of Cyrene. He had come up to the Feast, and, lodging out in the country (Mark xv. 21), was coming into the city toward the hour of morning prayer (Jesus was crucified at 9 a.m.: Mark xv. 25), and was standing aside to let the procession pass. **him they impressed to take up his cross.**

33. **Golgotha.** Lat. *Calvaria*, "Skull," commonly

identified with a skull-shaped knoll, known as Jeremiah's Grotto, just outside the Damascus Gate. Jerome says it was a place of execution, and derived its name from the skulls which littered it. An ancient legend says it was the place where Adam died and was buried. "Jesus, in the place where death reigned, set up His trophy" (Origen).

34. For **vinegar** read "wine." A narcotic of medicated wine prepared by a society of charitable ladies in Jerusalem and administered to criminals ere crucifixion. Jesus declined it, not because the endurance of physical suffering was needful to the efficacy of His Sacrifice, nor because He had a sentimental repugnance to dying in a state of stupefaction (cf. Dr. Johnson: "I will take no more physic, not even my opiates; for I have prayed that I may render up my soul to God unclouded"), but because He still had work to do. It was well for the penitent brigand (Luke xxiii. 39–43) and Mary (John xix. 26–27) that He declined it.

35. The *cruciarius* was stripped, and his garments fell to the executioners as their perquisites. Ps. xxii. 18.

36. Lest a rescue should be attempted. There were instances of men being taken down from their crosses and recovering from their wounds.

37. A herald preceded the victim from the judgment-hall to the place of execution, bearing a board with his name and offence written on it, that all might know who he was and why he was being put to death. When he was crucified, it was affixed to the cross. In truth Jesus was never so kingly as then. "The Lord reigned from the

Tree" (LXX version of Ps. xcvi. 10). Cf. Clement of Alexandria: "This is the greatest and kingliest work of God—to save mankind."

38. **two brigands** (see n. on xxvi. 55). The steep and lonely road from Jericho to Jerusalem was infested by brigands (Luke x. 30), and their deeds of violence procured it the name of "The Ascent of Blood." They occupied the places which the sons of Zebedee had desired for themselves (xx. 21).

39. **wagging their heads.** In mockery: cf. 2 Kings xix. 21; Ps. xxii. 7, cix. 25; Isa. xxxvii. 22; Lam. ii. 15.

40. Cf. xxvi. 61.

41. Forgetting their dignity in their unholy exultation.

43. Cf. Ps. xxii. 8.

44. One of them presently repented (Luke xxiii. 39–43): so the apparent discrepancy is reconciled by Origen, Jerome, Chrysostom.

45. *I.e.*, from 12 noon till 3 p.m. Not an eclipse, but the darkness which overspreads the land of Syria when the sirocco comes up from the desert, and which sometimes heralds an earthquake. See Thomson, *Land and Book*, chaps. xix. and xxxv.

46. Ps. xxii. 1, a psalm which "contains the whole Passion of Christ" (Tertull.). The Dereliction does not mean that Jesus, standing in the room of sinners, endured vicariously the wrath of God. "We do not suggest that God was ever His adversary or angry with Him. For how should He be angry with His beloved Son in whom His mind rested?" (Calv. *Instit.* II. xvi. 11). When the Eternal Son of God became man, He was "made

like unto His brethren" (Heb. ii. 17), sharing their sinless infirmities and limitations. What differentiated Him from them was His intimacy with the Father and the singular graces and powers wherewith the Father endowed Him. These were all the Father's gifts (cf. John v. 20, vii. 16–17, xiv. 24, v. 30, xiv. 10; Acts x. 38), and the Father had only to cease from His ministration that Jesus might be as other men in knowledge and power. This He did when Jesus was hanging on the Cross. That He might experience the horror of going down alone into the Dark Valley and be able to sympathise with us in this last and dread ordeal, the Father withheld His communion from Him, and He went down alone, unsupported by the Presence which had hitherto cheered Him in His desolation (cf. John xvi. 32).

47. **Some of them.** The Roman soldiers. The Hebrew words would be understood by the Jews. The soldiers mistook **Eli** for the familiar Jewish name Elijah.

48. The sponge served as a stopper (cf. Aristoph. *Acharn.* 439) in the soldiers' beaker of **vinegar,** *i.e.*, the sour wine which was the only drink allowed to soldiers on duty; Lat. *posca*. It was an act of compassion (cf. John xix. 30).

49. Perhaps simply **Let us see,** but better "Hold! Let us see if Elijah is coming."

50. He cried **It is finished!** (John xix. 30). **with a loud voice.** The shout of victory. **let his spirit go.**

51. Cf. n. on ver. 45. Earthquakes are frequent in volcanic Syria. The last one (B.C. 31) had been very severe, burying about 10,000 of the inhabitants of Judæa beneath the ruins of their

houses. **the veil of the Sanctuary** (see n. on xxiii. 16), between the Holy Place and the Holy of Holies. The inner shrine which only the High Priest might enter, and he only once a year (Heb. ix. 7), was thrown open. No miracle, yet the stroke of God's hand and an impressive symbol of the free access won by the Sacrifice just accomplished. Cf. Heb. x. 19–22.

52–53. The earthquake rent the rock-hewn **tombs** and disclosed the sheeted dead. Cf. Shak. *J. C.* II. ii. 13–26. **the saints that had fallen asleep.** Even if this portent (mentioned only by Matthew) be unhistorical, the rise of such a legend proves the awfulness of the day.

54. Cf. ver. 36. **the Son of God.** Being Romans, they knew nothing about the Jewish Messiah, but they had heard the taunt of the Rulers (ver. 43).

55. The women braver than the disciples (xxvi. 56). **ministering unto him.** Cf. Luke viii. 3.

56. James the Apostle, styled "the Little" (Mark xv. 40) to distinguish him from James the son of Zebedee. His father was Alphæus (x. 3). **the mother of the sons of Zebedee.** Salome (Mark xv. 40).

Matt. xxvii. 57-61 ; cf. Mark xv. 42–47 = Luke xxiii. 50–56 = John xix. 38–42.

THE BURIAL.

57 When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was
58 Jesus' disciple : he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body

59 to be delivered. And when Joseph had taken the
60 body, he wrapped it in a clean linen cloth, and
laid it in his own new tomb, which he had hewn out
in the rock: and he rolled a great stone to the door
61 of the sepulchre, and departed. And there was Mary
Magdalene, and the other Mary, sitting over against
the sepulchre.

57. **Arimathæa.** The ancient Ramathaim-Zophim. Joseph was a Sanhedrist (Mark, Luke). He was "a disciple, but a secret one for fear of the Jews" (John). He had not "consented to the counsel and deed" of the Sanhedrin (Luke), but neither had he protested against it. Probably he had taken the prudent course of absenting himself. Now, too late, he rallies his courage, and, realising how poor a part he has played, makes what amends he can, lavishing on the senseless clay the love he has withheld from the yearning heart. "Oh the anguish of that thought that we can never atone to our dead for the stinted affection we gave them!" (George Eliot).

58. Unless their friends purchased them, the bodies of the crucified were flung out as refuse and devoured by birds and beasts of prey. Pilate had an evil reputation for greed of gold, but so impressed was he by what he had seen and heard that he **gave**, rather "granted," "made a gift of the body to Joseph" (Mark).

60. He had hewn it for his own last resting-place in his garden close to Golgotha (John). The entrance of a Jewish tomb was closed by a circular slab of stone rolling in a groove along the face of the rock.

61. Love stronger than death. Cf. ver. 56.

Matt. xxvii. 62–xxviii. ; cf. Mark xvi. = Luke xxiv. 1–12 = John xx. 1–18, xxi. 1–23.

THE RESURRECTION.

62 Now the next day, that followed the day of the
preparation, the chief priests and Pharisees came
63 together unto Pilate, saying, Sir, we remember
that that deceiver said, while he was yet alive, After
64 three days I will rise again. Command therefore
that the sepulchre be made sure until the third day,
lest his disciples come by night, and steal him away,
and say unto the people, He is risen from the dead :
65 so the last error shall be worse than the first. Pilate
said unto them, Ye have a watch : go your way,
66 make it as sure as ye can. So they went, and made
the sepulchre sure, sealing the stone, and setting a
1 watch. In the end of the sabbath, as it began to
dawn toward the first day of the week, came Mary
Magdalene and the other Mary to see the sepulchre.
2 And, behold, there was a great earthquake : for the
angel of the Lord descended from heaven, and came
and rolled back the stone from the door, and sat
3 upon it. His countenance was like lightning, and
4 his raiment white as snow : and for fear of him the
5 keepers did shake, and became as dead men. And
the angel answered and said unto the women, Fear
not ye : for I know that ye seek Jesus, which was
6 crucified. He is not here : for he is risen, as he said.
7 Come, see the place where the Lord lay. And go
quickly, and tell his disciples that he is risen from
the dead ; and, behold, he goeth before you into
Galilee ; there shall ye see him : lo, I have told you.
8 And they departed quickly from the sepulchre with
fear and great joy ; and did run to bring his disciples
9 word. And as they went to tell his disciples, behold,

Jesus met them, saying, All hail. And they came
10 and held him by the feet, and worshipped him. Then
said Jesus unto them, Be not afraid: go tell my
brethren that they go into Galilee, and there shall
11 they see me. Now when they were going, behold,
some of the watch came into the city, and shewed
unto the chief priests all the things that were done,
12 And when they were assembled with the elders,
and had taken counsel, they gave large money unto
13 the soldiers, saying, Say ye, His disciples came by
14 night, and stole him away while we slept. And if
this come to the governor's ears, we will persuade him,
15 and secure you. So they took the money, and did
as they were taught: and this saying is commonly
16 reported among the Jews until this day. Then the
eleven disciples went away into Galilee, into a moun-
17 tain where Jesus had appointed them. And when they
saw him, they worshipped him: but some doubted.
18 And Jesus came and spake unto them, saying, All
19 power is given unto me in heaven and in earth. Go
ye therefore, and teach all nations, baptizing them
in the name of the Father, and of the Son, and of the
20 Holy Ghost: teaching them to observe all things
whatsoever I have commanded you: and, lo, I am
with you alway, even unto the end of the world.
Amen.

The Synoptic narratives of this supreme event are not only very fragmentary but hopelessly contradictory, and the explanation is that the Apostolic Tradition ceases with the Crucifixion. It comprehends only the ministry of Jesus. When it was composed, the wonder of the Resurrection was fresh in the minds of the believers, and the Apostles deemed it necessary merely to recount what the Lord had said and done in the days of

His flesh and proclaim the fact that He had risen. The story of His appearances was too sacred to be divulged, and they would think it the less needful to do so since, as they believed (see n. on xxiv. 29), His Return was imminent. And thus, when the three Evangelists wrote, they had to be content with such information as they could glean. It is noteworthy that they have recorded hardly anything beyond the visit of the women to the Sepulchre, and probably all they had to go upon was the women's story, confused not only by the excitement of the moment (cf. Matt. xxviii. 8; Mark xvi. 8) but by subsequent repetition. Their narratives, attesting the faith of the primitive Church, confirm the fact of the Resurrection, but their historical value is slight. The authoritative documents are (1) that golden fragment which Luke's research (cf. i. 1–4) has rescued from oblivion (xxiv. 13–35); (2) John's account (xx.–xxi.); (3) Paul's testimony (1 Cor. xv. 1–8).

62–66, xxviii. 11–15. An unhistorical legend originating in the allegation wherewith the Jews sought to discredit the Resurrection, that the disciples had stolen their Lord's body and given out that He had risen (Just. M., Tertull.). (1) It is recorded only by Matthew, and is never referred to by the Apostles in their arguments for the Resurrection. (2) The Lord's prediction of His Resurrection can hardly have been known to the Jewish Rulers. It was made to the disciples, and even they did not take it in. After the Crucifixion they believed that all was over. The Resurrection was a surprise to them. (3) The soldiers would never have agreed to say that they had slept at their post, since that was an un-

pardonable breach of discipline. Soldiers who let their prisoner escape suffered the punishment which would have been inflicted on him.

1. **Now late on the Sabbath, when the light was dawning unto the first day of the week.** The light, not of morning, but of the lamps kindled at nightfall, when, according to Jewish reckoning (see n. on xxvii. 18) the new day began (cf. Luke xxiii. 54, R.V. marg.). According to Mark xvi. 2, the time of the visit was "very early, when the sun was risen" (R.V.); according to Luke xxiv. 1, "at early dawn" (R.V.); according to John xx. 1, "early, while it was yet dark" (R.V.). The object of the visit was, according to Matt. and John xx. 1, to see the Sepulchre; according to Mark xvi. 1 and Luke xxiv. 1, to embalm the body.

2. Two angels, according to Luke xxiv. 4 and John xx. 12. They found the stone already rolled away, according to Mark xvi. 3–4; Luke xxiv. 2, and John xx. 1. The angel *inside* the Sepulchre, according to Mark xvi. 5.

3. Cf. xvii. 2.

5. **ye.** Emphatic. They had no need to tremble like the watchers. **Jesus the crucified.**

7. **tell his disciples he is risen,** etc. **into Galilee.** Reminding them of His promise (xxvi. 32).

11–15. See under xxvii. 62–66.

17. **some doubted.** Like Thomas (John xx. 25).

18. **All authority hath been given to me in heaven and upon the earth.** Cf. Isa. liii. 12.

19. **make disciples of all the nations** (see n. on xxv. 32–33). **into the name.** This is the apostolic baptismal formula, summarising the ex-

tensive instructions which the Risen Lord gave to the Eleven in the course of this momentous interview.

20. **Behold, I am with you all the days until the consummation of the age.** See n. on xiii. 39–40.

INDEXES

I.

Authors and Works Quoted.

Aristophanes, 243.
Augustine, 43, 56, 69, 144, 145, 169, 202.

Bacon, 50.
Barth, 3, 6.
Baxter, 69, 161.
Bengel, 54, 70.
Bernard, 43, 69.
Bonaventura, 207.
Bunyan, 72, 114, 121.

Calvin, 104, 145, 234 f., 242.
Chrysostom, 24, 28, 29, 33, 41, 42, 50, 56, 68, 86, 88, 91, 96, 97, 99, 104, 114, 115, 120, 121, 127, 131, 134, 140, 145, 148, 154, 157, 158, 161, 167, 190, 199, 210, 215, 222, 224, 230, 242.
Clement of Alexandria, 39, 52, 114, 242.
Cromwell, 71.

Eleazar, R., 191.
Eliot, George, 245.
Epistle to Diognetus, 53 f.
Erasmus, 192.
Eusebius, 2, 11 f., 199.
Euthymius Zigabenus, 32, 39, 43, 72, 86, 92, 140, 169, 191, 210.

Francis of Sales, 70.

Gospel according to the Hebrews, 27, 109.

Halyburton, 73, 181.
Hastings' *D. B.*, 122.
Herbert, 69.
Hilary, 169.
Hillel, 120.
History of Joseph, 33, 34.
Hitopadesa, 51.
Holtzmann, H. J., 205, 207.
Hook, 60, 70.
Horace, 123, 127.

Iamblichus, 6.
Irenæus, 2.
Isidore of Pelusium, 174.

Jerome, 3, 52, 97, 190, 199, 210, 222, 235, 237, 241, 242.

Jochanan, R., 65.
Johnson, 241.
Josephus, 45, 197, 200.
Juan de Avila, 66, 88, 210 f., 233 f.
Judah, R., 64.
Justin Martyr, 248.

Keim, 8 f.

Lalande, 52.
Law, 69.
Locke, 185.
Lowell, 193.
Luis de Granada, 74.

M. Aurelius, 84.
Martensen, 28.
Martineau, 45, 74.
Milman, 200.
Milton, 31.
Mohammed, 68.

Origen, 83, 202, 227, 234, 241, 242.
Oxyrhynchus Papyri, 153.

Papias, 2.
Pascal, 192.
Pedro de Alcantara, 51.
Plato, 62.
Pope, 230.

Remigius, 44.
Renan, 1.
Rutherford, 137.

Seneca, 61.
Shakspeare, 84, 244.
Shammai, R., 156.
Smith, G. A., 38.
Smith, W. C., 52.
Smith, W. R., 218.
Strauss, 10, 164 f.
Suidas, 228.
Susanna, 192.
Sutton, 51.

Tacitus, 234.
Talmud, 39, 76, 161.
Tatian, 12.
Taylor, Jeremy, 28, 40, 45, 51, 55, 180, 211.
Teaching of the Twelve Apostles, 73.
Teresa, 62.
Tertullian, 154, 242, 248.
Thomas à Kempis, 43, 52, 71.
Thomson, 180, 242.

Wendt, 82, 103.
Wetstein, 43, 104.
Whittier, 221.
Wright, W., 178, 200.
Wycliffe, 45, 106, 210.

Xenophon, 99.

II.

Subjects and Phrases.

"Abomination of desolation," 199.
Adam, First and Second, 27 f.
Akiba, 132.
Alliance with Satan, 113.
Alms, 62 f.

Andrew, 48, 193.
Angaria, 61.
Angels, 153.
Annas, 226.
Anointing, 213 ff.
Antipas, 35, 126.
Anxiety, 69.
Apostles, 96.
Arimathæa, 245.
Arrest, 222 ff.
Ascent of Blood, 242.
Ass, 170.
Authority of Jesus, challenged, 174 f.
wondered at, 75.

Baptism of Jesus, 40 ff.
Barabbas, 236.
Bar-jona, 142.
Bartholomew, 96.
Basket, 129, 138.
Bath Kol, 41.
Beelzebul, 98.
Bethany (district), 172.
Bethphage, 170.
Bethsaida Julias, 128, 130.
Betrayal, 215 f.
"Bind and loose," 143.
Birthday celebrations, 126 f.
Blasphemy against the Spirit, 113 f.
Blind men at Jericho, 168 f.
"Borders of garments," 190.
"Brother," 56.
"Bury my father," 82.

Cæsarea Philippi, 142.
Caiaphas, 226.
Call of Apostles, 47 f.
"Canaanite," 96.
Canaanitish woman, 134 ff.
Capernaum, 47.
Care, 69.
Casuistry, 110.
Charity, indiscriminate, 61.
Children, presentation of, 157 f.
Chorazin, 106.
Claudia Procula, 236.
Clearing of Temple-court, 171 ff.
Cock, 230.
Coming of the Son of Man, 98.
Commandment, the Chief, 185 ff.
Commandments, 160.
Commission of the Twelve, 92 ff.
"Compel," 61.
Confession, the Great, 141 ff.
"Consummation of the Age," 123.
Corban, 133.
Cross, 240.
Crucifixion, 238 ff.
"Cup," 221.

"Daily bread," 65.
Damis of Nineveh, 136.
David's Son and Lord, 186 f.
Day, Jewish, 79.
Demoniacs, 83 f.
Denarius, 155, 163, 183.
Denial, Peter's, 229.
Dereliction, 242.
Diogenes and Plato, 66.
Divorce, 155 ff.
Dogs, 136.

Eagles, 201.
Earthquake, 243.
Egypt, 33.
Elijah, 146, 147.
Enemies, treatment of, 61 f.
Entry into Jerusalem, 169 ff.
"Evil," 68, 72.

Fasting, 66, 89, 148.
Father (*Abba*), 191
Feast, the Heavenly, 219.
Feeding the multitudes, 127 ff., 137 f.
Fish and shekel, 149 f.
Forgiveness, 154 f.
Forgiveness and healing, 86.
Francis of Assisi and Apostolic Commission, 100.

Galilean, 229, 230.
Galilee, 46 f.
Garibaldi, 144.
Gates of Hades, 143.
Gehenna, 56, 99.
Genealogy, 22 ff.
Generation, Jesus' criticism of His, 103 f.
Gennesaret, 131.
Gerasenes, 83.
Gethsemane, 220 ff.
Golden Rule, 72.
Golgotha, 240 f.
"Gospel," 49.
Gospel-narrative, arrangement of, 12 ff.

Hall of Hewn Stone, 212.
Hallel, 219.
Healing, a figure of salvation, 90.
"Heavy" and "light," 186.
Hebrew Gospel of Matthew, 2.
Hermon, 146.
Hillel, 120, 156, 186.
"Hypocrite," 63.

Indictment, the Great, 187 ff.
Intimations of the Passion, 144, 149, 164 f.

Jaïrus, 90.
James the Apostle, 48.
  the Lord's brother, 44.
Jerusalem, destruction of, 197 ff.
Jerusalem-ministry, 11 f.
Jesus, the name, 29.
John of Gischala, 200.
  the Apostle, 48.
  the Baptist, 36 ff., 46, 175.
  the Baptist, his disciples, 89.
  the Baptist, his message, 100 ff.
  the Baptist, his execution, 125 ff.
Jonah, 115.
Joseph of Arimathæa, 245.
  the husband of Mary, 25 ff.
Judas Iscariot, 96, 214, 215 f., 218, 234.
Judging, 70.
Judgment, the, 56.
"Just," *i.e.* "kindly," 28.

Kingdom of Heaven, 36.
Kinsfolk of Jesus, 115 f.

Labourers in vineyard, 162 ff.
Last Judgment, 209 ff.
  Supper, 217 ff.
  things, 194 ff.
Law, attitude of Jesus to the, 54 ff.
Lawyer, 186.
Leaven, 140.
Lebbæus, 96.
Leper, 76.
Levi, 1.
Litigation, 57.
"Little ones," 100, 153.

Magadan, 139.
Mammon, 68.

Mary of Bethany, 214.
Massacre of the Innocents, 33 f.
"Master," 81.
Matthew, 1.
  Gospel of, 2 ff.
"Meet," 204.
Michelangelo, 157.
Millstone, 153.
Ministry of Jesus, stages in the, 120.
Moses, 146.
Mourners, hired, 90 f.

Name of God, 64.
Narcotic, 241.
Nazarene, 35.
Nazareth, the home of Jesus, 30.

Oaths, 58 f.
Oberlin, 62 f.
"Offend," 58.
Oral Tradition, 5.

Parabolic teaching, 116 ff.
Pella, 199.
Peter, 48, 96, 134, 141 ff., 193, 229 f.
Pharisee, 159.
Philip, 96.
Phœnicia, 135.
Phylacteries, 190.
Pilate, 231 ff., 245.
"Play-acting," 63, 66.
Possession, 83 f.
Potter's field, 234 f.
Prayer, 63 ff., 71 f.
  the Lord's, 64 ff.
Preparation, 212, 216 f.
Prophecy, the law of, 33.
Proselytes, 191.
Publicani, 87.

Quotations from O.T., 10.

Raka, 56.
Ramah, 34.
Ransom, 168.
"Read," 199.
Reaping, 108.
Reformation and Regeneration, 115.
Rending garments, 228.
Resistance, 59 f.
"Rest," 106.
Resurrection, 246 ff.
  question of, 183 ff.
Riches, 161.

Sabbath-breaking, 107 ff., 200.
Sadducees, 184.
Salome, daughter of Herodias, 127.
  mother of James and John, 166.
Sanctuary, 192.
Sanhedrin, 31, 212, 228.
Sayings, The, 2.
Scourging, 237.
Scribes, 81.
Second Advent, 201 ff.
Sermon on the Mount, 7 f., 50 ff.
Shammai, 156, 186.
Sheep and goats, 210.
"Ship," 48.
Signs, 114 f.
Simon, *see* Peter.
  the Cananæan, 96.
  the Cyrenian, 240.
  the Leper, 214.
  the son of Gioras, 200.
"Single," 68.
"Sleep," 91.
Solon, 113, 157.
Son of David, 91.

Son of God, 84.
of Man, 81 f.
Spira, 114.
Sponge, 243.
Star, 31.
"Stature," 69.
Synagogue, meetings of, 86.
Synoptic Problem, 3 ff.
Syrophœnician woman, 135.

Tabor, 146.
Talent, 154, 207.
Tassels, 190.
Tax-gatherers, 87.
Temple, 197.
Temptation, 65.
Temptations of Jesus, 42 ff.
Tempting God, 45.
Thaddæus, 96.
Thomas, 96.
Tombs, 192.
of the Prophets, 193.
Tower, 178.
Transfiguration, 145 ff.
Trials of Jesus, 225 ff.
Tribute, question of, 181 ff.
Tribute-money, 149.

Unwashed hands, 131 ff.
Unwritten sayings of Jesus, 120, 203.

Veil, rending of, 244.
Vinegar, 243.
Virgin Birth, 24, 25 f., 29.
Virgins, the Ten, 203 ff.
Vultures, 200.

Washing the hands, 237.
Weddings, 204.
Wise Men, 31.

Yoke, 106.

Zealots, 96.
Zechariah, 193.

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